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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 30, 1843. VOL. XXII.—NO 39

RELIGIOUS MISCELLANY.

REV. MR. LEONARD.

The author of the following Questions is a learned and venerable divine. Mr Leonard was born in Raynham, Mass and graduated at Brown University. He was first settled in the ministry in Connecticut. Encouraged by the Holland Land Company, he removed to Cazenovia, N. Y. He was the first pastor who settled in this wide region of country. In his own words, he was 'a single, independent, Congregational minister. From Cazenovia to the Pacific ocean there was not one Congregational or Presbyterian pastor; not one in this State to the North or South of me; not one to the East, nearer than Mr Steele of Paris, in Oneida County.' And when, as the county rapidly increased in settlers and wealth, and a clerical influence ever active, speedily operated in drawing closer the bands which connected all with the dominant Church, and Presbyterian enactments, rather than the inspired book of God, were made standards of faith, he boldly bore his testimony against them. And ever afterwards, even when a member of the Synod of Albany, he maintained an independent, manly and Christian course.

In 1834 he published his 'Solemn Reasons for believing that GOD IS ONE, and for withholding assent to the proposition that God is Three.' A work of great ability, and strongly characteristic of the author. The *Questions* propounded to Dr. Richards of Auburn Seminary, evince no common degree of acumen and skill.—Though somewhat scholastic in their dress, they are put with remarkable clearness and force, and the weakness and vain subterfuges of his opponent in his replies, made most glaringly evident.

Some of our readers may be disposed to complain of the length of this piece. The complaint we allow is reasonable. None of them can dislike more than we do the continuance of controversy, or long articles on that crippled heresy of a Paganised Christianity, which is called 'the Trinity in Unity.' This is to us the mere jot and tittle of theology, a matter which we would gladly lay upon the shelf. But as we have more than once observed, we must consult in our paper the wishes of a large number of our subscribers, many of whom are children in the faith, who are isolated and lonely as respects their peculiar belief, and living in the midst of those who ignorantly but warmly controvert their opinions, look to us to furnish them with the armor of their warfare. There is likewise a freshness and liveliness in the piece which we now print, which distinguishes it from discussions founded on book learning. We have ourselves read it with great interest, and we believe it will interest all our readers.

We may add that we have set it up in our types at the request of an esteemed brother in the ministry, who has labored long and faithfully at the West, and that it will likewise be printed in a pamphlet form for a large circulation in that region where it is loudly called for by those who are acquainted with the parties in the discussion.

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TWENTY-SEVEN QUESTIONS, ADDRESSED TO REV. JAMES RICHARDS, D. D., PROFESSOR OF DIDACTIC AND POLEMIC THEOLOGY IN THE THEOLOGICAL SEMINARY AT AUBURN, N. Y. WITH HIS ANSWERS. BY JOSHUA LEONARD. NOW FIRST PUBLISHED.

The object of the Questions was to bring out the Trinity, from its hidden state, to open view.

The Answers will probably satisfy the reader, either that the Trinity is an entity which can be apprehended by the understanding, and which, consequently can be believed; or that it is a phantom, dark, null and void.

Preliminary to the Questions; what follows was read to the Doctor.

Honest men in their discussions, and questions and answers, seek truth and nothing but the truth. They aim to gain and to express clear ideas. Hence they avoid, as far as possible, ambiguities of language. They vainly reason with the man, who, by a dexterous use of ambiguities, conceals and dissembles, acknowledges and denies; and for clear ideas substitutes a farrago of words.

When the Jesuits would puzzle the Protestants, they used terms without meaning, and with the intricate sophistry of the dark ages, would seem to prove that what is philosophicaly false, is theologically true.

Allow not me to use such language as 'renders meaning obscure; and not only obscure, but unintelligible; and not only unintelligible, but utterly lost. Let the Questions be unambiguous, and the Answers yes, or no.

The doctor was willing from the beginning, and courteous throughout, in rendering his answers. Not a word of controversy has passed between us.

Question 1. Are the Father, the Son, and the Holy Ghost, in whose names we are baptized, equal in power and glory?

Answer. 'Yes.'

Reflections.—Orthodoxy proclaims,—'These Three (equals) are One.' I asked my debtor, have you paid my steward the three equal cubic inches of gold which you promised? He answered, 'Yes, and they are equal in fineness and value.' I handed him my receipt.

He then said, 'The three equal cubes of gold, by an incomprehensible mystery, are all contained within the superficicies of one cubic inch and are one, and the same in substance, and equal in fineness and value.'

I respond, you have cheated me. You are, without mystery, a swindler.

He subjoins. 'Mysteries, though above reason, are not contrary to reason.' You cannot prove that there are not two other cubes of gold in the one I mentioned; mysteriously the same in substance, and equal in fineness and value.'

I answer, you insult my understanding. For without more than one, equals are impossible. Three cubes can be viewed separately, and compared. You professed to have compared them, and to have found them equal in fineness and value. You have paid but one. Away with your mysteries. Be honest.

God says, 'To whom shall I be equal? saith The Holy One.' Isaiah 40: 25.

The Unitarian says, By this text, God is but one, 'The Holy One.' not Three; and that 'The Holy One,' in the text declares, he has no 'Equal.'

The Trinitarian says, 'The Holy One,' with no 'Equal,' mentioned in the text, is himself Three Holy Equals; Three, equal in power and holiness. Of this, he would convince the Unitarian. How? By technical language which, like the language at Babel, is unintelligible.

If the Unitarian is still unconvinced, his Trinitarian brother uses language which is quite intelligible, and cries, 'Let him be Anathema.' Let all those, to whom we open heaven, 'hate him with an Orthodox virulence.'

Question 2. Are the Father, Son and Holy Ghost three persons?

Answer. 'They are three Distinctions in the Divinity.'

Reflections.—Trinity of persons in God triumphantly established by the imperial arms of Rome,* is believed by most Protestant Divines to contain an important but hidden meaning. And because the Trinity is mysterious and indefinable, Protestant Divines have wrongly inferred that the meaning of the terms Father, Son and Holy Ghost is also mysterious and unknowable.

Those who say that they are 'three Distinctions in the Divinity,' acknowledge that they do not know what the Distinctions are. Nor can they. No mention is made in the Bible of three Distinctions in God, or three Persons or Relations, or three Entities or Subsistences, or three Hypostatical Somethings.†

Should I say, The Three Distinctions are The One God, it would seem to the intelligent, a pious fraud, to the weak, a devout wonder.

Question 3. Do we rightly offer doxologies to each of them?

Answer. 'Yes.'

Reflections.—I must therefore sing doxologies to 'three Distinctions;' not as Paul says, 'with the understanding,' but without 'the understanding.' For the meaning of the 'three Distinctions' is as absent from my understanding, as 'three in one and one in three,' or, 'tweedle-dum and tweedle-dee.'

I deem this homage profane.

Question 4. Do they send, and are they sent?

Answer. 'The Father sends the Son, and the Father and Son send the Holy Ghost.'

Question 5. Is each of them intelligent?

Answer. 'Yes.'

Reflection.—I infer that each has his own intellect.

Question 6. In 1. Tim. 2: 5, we read, 'There is One God, and One Mediator between God and Men, The Man Christ Jesus.'

Had 'The Man Christ Jesus,' a created body?

Answer. 'Yes.'

Had he a created soul?

Answer. 'Yes.'

Did that body and that soul comprise the whole Man, with all his corporeal and mental powers?

Answer. 'Yes.'

Reflections.—This whole 'Man Christ Jesus,' Paul says, is The 'One Mediator; and that 'God is One,' not Three. And I bow submissive to the opinion of Paul.

Question 7. Was the Man Christ Jesus a being?

Answer. 'No.'

Was he a person?

Answer. 'No. Divinity and Humanity united was a being, and a person.'

Reflections.—Dr. Richards allows that the Man Jesus has a body and soul, and understanding and will and consciousness. He allows that his understanding, and will, and consciousness, are distinct from the understanding, and will, and consciousness, of the second person in the Trinity, and yet denies that he is a being, and a person. This is incredible. For

What is the evidence of being and personality throughout the intelligent universe? The learned harmoniously answer, Consciousness.

Consciousness is man's evidence that he is a person. Consciousness is Gabriel's evidence that he is a person. Consciousness is God's evidence that he is a person. The Man Jesus has 'his own Consciousness,' agreeably to Answer to Question 20. But he, it seems, is not to credit its testimony. He is not to think himself a being, or a person. Is this an absurdity? or what is it?

Surely he cannot be divested of his being and personality, except by annihilation; nor can we. And we may be sure that if this shall happen to us, our Consciousness will go out with us.

Question 8. Do the Father, Son and Holy Ghost, hold different offices?

Answer. 'Yes, in the plan of salvation.'

Question 9. The Sacred Three are commonly spoken of as First, Second and Third. Do they hold different ranks?

Answer. 'In the economy of redemption, they do.'

Reflections. Hence we understand that he who is the First Distinction (called the Father) has a rank above his equals, and appoints the Second (The Son) to the lower rank of messenger; and that these Two appoint the Third (the Holy Ghost) to a still lower rank, and send him to finish what they had begun. These two last hold office, and perform their office-work in due order.

Question 10. Does each of the equal Three know which of the Three, He is?

Answer. 'Yes.'

Reflections.—This answer is direct. And I think no honest Trinitarian could have answered otherwise. For each being intelligent by answer to Question 5; if each did not know which he is among the equal Three, his intelligence would be inferior to the intelligence of a man. For who is there among morials, who being with two equals, is so ignorant, as not to know which of the three he is?

Besides, if each of the Sacred Three does not know which of the Three he is, how came Trinitarians to know? They pretend to know. How else could they know that they are equal? and how know which are senders and which are sent? How could they know that God the Father sent God the Son to die for men? and that God the Father and God the Son pour out and shed forth God the Holy Ghost on their congregations?

If the Son is the Father, and if the Holy Ghost is the Father and Son, Trinitarians could not say, the Son is equal to the Father, but that he is the Father. They could not say that the Holy Ghost is equal to the Father, and equal to the Son, but that he is the Father, and is the Son. They would blush to say, one person is equal to himself. They would say he *is* himself.

Question modified.—When one of them acts, does he know that it is He? and not one of the others that acts?

Answer. 'Being omniscient, they must be acquainted with all the facts that exist in the universe.'

Reflections.—If this does not imply that there are three Gods, I know no language by which it could be expressed.

Here are three Actors, and each of them intelligent, by answer to question 5. They are equal to one another, by answer to question 1. They hold different offices, by answer to question 8. They hold different ranks, by answer to question 9. They send and are sent, by answer to question 4.

By the present answer, each of them knows which of the Three He is. And when One of them acts, He knows that it is He, and not one of the others that acts.

For example. The third Person who holds the third rank, knows that the other persons are not sent by him but are his senders. And he knows that when he acts in his office-work, that it is He that acts, and not either of them.

Does not the inference follow that they are Three Beings? Three Gods? as certainly as that Hamilton, Jay and Adams are three men?

And if the word 'Mystery,' will convert the Three Divine Persons into the One God, who can prove that the same 'Mystery has not converted Hamilton, Jay and Adams into One Man?

Dr. R. says, 'The Son being omniscient, must be acquainted with all the facts that exist in the universe.' Jesus says, 'Of that day and that hour, The Son knoweth not.' Which is 'The true and faithful witness,' without evasion or subterfuge?

Question 11. Did it depend on the will of the Father whether he would send his Son into the world or not? and on the will and pleasure of the Father and the Son, whether they would or would not send the Holy Ghost?

Answer. 'It was the will of the Father to send the Son, and of the Son to be sent. It was the will of the Father and Son to send the Holy Ghost, and of the Holy Ghost to be sent.'

Reflections.—This answer is clear. With precision it implies that there are three distinct wills in the Sacred Three; three wills in the One God, (if he be One,) besides the distinct will of the human nature, four wills in our God, (if he be our God.)

If this was not intended, then the answer needs to be modified, sophisticated, ramified, twisted and split into hairs, till all ideas are scholastically expelled.

I take the answer as it stands. It admirably accords with the last answer. The legitimate inference is, There are three Gods. The inference is mine, not the Doctor's. The premises only are his.

Question 12. When we offer doxologies to one, or to two of the equal Three, they know which is addressed and which is neglected in the honor intended. Are we in no fault for our discrimination?

Answer. 'There is no necessity of supposing any slight to either.'

Reflections.—God says, 'I will be jealous for my holy name.' Each Person being equal in power and glory, each must be 'jealous for his holy name.' If I believed in Three Equals, and all Three supremely Divine, I think due reverence to each, should make me cautious so to distribute my offerings, that each might receive the equal glory due to his name.

Perhaps, however, as they are officers, holding different ranks, they may be entitled to different degrees of respect.

Question 13. Were the Father, the Son and the Holy Ghost in the very being of the Divinity? or do they exist as Father, Son and Holy Ghost, only in reference to this world?

Answer. 'They exist from all eternity in the Divinity.'

Reflections.—Thus far, the answer is clear. 'The Three are' in the very being of God,' who is unchangeable. They can no more turn themselves into one another, than Peter, James and John can metamorphose themselves into one another. For if they can and do, then is God changeable in his very being.'

Additional Answer. 'In other words, these names are expressive of eternal Relations.'

Additional Reflections.—This additional answer only obscures what was clear. Does the Sacred Trinity require to be marked, shrouded from the vulgar gaze by unmeaning technicalities?

Trinity of Relations in God, is to me, sounds . . . . . sounds as void of meaning, as sounding brass or a tinkling cymbal.

To use the well-understood words Father, Son and Holy Ghost, as 'names' of Three 'eternal Relations,' of which 'Relations,' no man ever formed a conception, is an unseemly profanation. Such it was in the beginning, is now, and ever shall be, world without end.

Question 14. 'God sent his only begotten Son into the world.' 1 John, 4; 9.

Was 'the only begotten Son,' 'the man Christ Jesus?' or was he the Son, who is equal with the Father? Which?

Answer. He was Son from all eternity, and in nature, equal with the Father.'

Reflections.—By the answer, the man was not 'the begotten Son.' 'The begotten Son' was 'eternal, and equal with the Father.' This answer, I think, clashes with the next.

Question 15. Was the Son begotten from eternity?

Answer. 'I know no reason for believing the Son was begotten from eternity. He might be the Son, without being begotten from eternity. I believe in his eternal filiation, but not in his being eternally begotten.'

Reflections.—He was therefore Son, eternal ages before he was begotten. Who could have been his Fathor? And when did he become begotten? And if 'he might be Son without being begotten,' why might he not be Son without a Father? And from answer to the next question, we might further ask, whether he was begotten by accident? For the Doctor says, 'I know no evidence that the relation of Father and Son depended on the will of the Father.'

I think we are now descending rapidly into the empty abyss of the mystery of the Trinity, where the light is as darkness.

The Doctor subsequently modified this answer, and adopted what follows:

'If the term *begotten* means nothing more than sonship, or the existence of this relation, I do not specially object to it, though it be not scriptural.'

Reflections.—To what does this modified answer amount? I suppose to this only, viz., if the term '*begotten*,' means that he was eternally Son without being '*begotten*,' I do not specially object to it, though it be not scriptural.

I certainly agree with the Doctor, that this obscure thing is not scriptural. Nor is the empty abyss in which it was found, scriptural. Scripture does not meddle with the Trinity.

The term 'begotten,' is scriptural. And that Christ is 'the begotten Son of God,' is scriptural, and I think, very intelligible. But should I adopt the Doctor's hypothesis that he was Son from eternity, I should be as sorely perplexed as he is. For I would even then reject, as he honestly rejects, the senseless subterfuge, '*eternal generation*.'

Question 16. The council of Sirmium decreed thus: 'If any man shall say that the Son was not begotten at the will and pleasure of the Father, let him be anathema. For the Father did not beget the Son by a physical necessity of nature, without the operation of his will.'

I ask then, Was the Son begotten by the Father, as the voluntary act of the Father?

Answer. 'The relation of Father and Son existed, as I believe, from all eternity. But I know no evidence that this relation depended on the will of the Father or the Son.

The phrase, 'This day have I begotten thee,' in Psalms, I suppose relates to the resurrection from the dead.'

Reflections.—The first two sentences in this answer are direct. He was Son eternally, and quite independent of the will of the Father.

The last sentence would have been pertinent, had the Doctor allowed that God's 'only begotten Son,' was 'the man Christ Jesus.' He could then have allowed that the Son was begotten, brought into existence by the voluntary act of the Father; that he was 'that holy thing which was born of Mary,' and denominated by the angel, 'The Son of God.'

The Doctor thinks, that from eternity, there existed a Son equal with the Father, 'the only begotten Son,' and Son begotten without the will, but doubtless not against the will of the Father.

The existence of such a Son must be learned, I apprehend, from creeds and councils. I find no mention of him in the Bible.

Question 17. 'There was a marriage in Cana of Galilee, and the mother of Jesus was there.' John, 2: 1. Was she mother of more than the man Christ Jesus?

Answer. 'No.'

Was she the Mother of God?

Answer. 'No.'

Question 18. Is more than the man intended by '*that holy thing*,' in Luke, 1: 35. '*That holy thing* which shall be born of thee, shall be called The Son of God?'

Answer. 'More than the man may, or may not be comprised in "*that holy thing*."

Reflections.—The dilemma has now two contrary suppositions.

Say, 1st. '*That Holy Thing* born of Mary,' comprises both God and Man. Both were born of her. But she was mother to no more than the man, by the last answer. Now to say that she was not 'Mother,' to all that 'was born of her,' would be absurd.

Say, 2d. The created man only was '*that holy thing*.' Then the Angel expressly called the created man 'The Son of God.' He is not equal to the Father.'

It cannot then be denied by the honest Trinitarian, that God has two Sons, named Jesus Christ; the one, '*that holy thing*, born of Mary,' and called by the Angel 'the Son of God,' and another Son, in the Divine essence, equal to the Father.

Of this last Son, the Angel said nothing. The Bible says nothing.

Question 19 Had the human nature of Christ an understanding and will, distinct from the understanding and will of his divine nature?

Answer. 'I see no reason to doubt but that it had.'

Reflections.—We now understand that the Son of God whose Mother was Mary, and the Son of God who is equal to the Father, had each his distinct understanding and will.

Is it not marvellous, that the created Son, born of Mary, never once referred his miraculous works to the infinite Son, with whom he was united? He always ascribed his miraculous powers to the Father. He never intimated that he had any other Divinity than the Father, 'who was in him, and in whom he was;' 'the Father who worketh, and I work.' Besides the Father, he never mentioned other divine persons.

It does not appear from the Bible, that he ever heard of Three Distinctions, or Three Relations, or Three Persons in God, or of a threefold God, or Trinity, or Triune, or Complex Person, or Twofold Consciousness.

Nor does it appear that 'God's Holy Child Jesus' ever suspected that the Angel was mistaken in calling him 'The Son of God.' Nor does it appear that he ever suspected that he was not a being, and a person. He used the personal pronouns, I, mine, me. He prayed, saying, 'My God, my God, why hast thou forsaken me.'

If he was not the 'being,' and 'person,' who was crucified, and the Second Person in the Trinity was 'the being' and 'person,' then the people at Jerusalem were deluded by a stratagem.

Question 20.—Is there one consciousness only in the man Christ Jesus and the Son equal with the Father?

Answer.—'The divine nature of the Son must be conscious of many things of which his human nature is not conscious. And if the human nature has a separate consciousness from the divine, as it seems most probable, then, in the complex person of Christ, there is a twofold consciousness.'

Reflections.—Why say, 'The divine nature of the Son,' and 'The human nature of the Son? Why not say, The Infinite Son, and the finite Son? If he is One Son; why divide him into two parts?

Such language is not adapted to explain anything ever uttered by Christ or his Apostles.

The Answer concedes that the infinite and finite Son had each his own 'separate consciousness. This is a complete concession that the man Jesus and God the Son are two Persons; two Sons. As the consciousness of the man Jesus is not the consciousness of God, Jesus is not the person of God. To say otherwise, we must subvert language, as used by philosophers, metaphysicians, philologists and lexicographers. Who among all these has ever described one person with two consciousnesses?

A pompous preacher indeed told his people that 'separate consciousness' is no evidence of separate personality. He said that when Thomas saw with his eyes the man Jesus, with the scars of the nails and spear in his flesh, Thomas lifted up both his hands, and said, I adore thee as my Lord invisible, and my God omnipresent. The Rev. gentleman reasoned high, of mysteries one, and three. On these astounding themes, no man could do better; while he poured forth

'Nonsense precipate like running lead,
That slipp'd through cracks, and zig-zags of the head.'—*Pope.*

But polemic professors must pause, rather than maintain that one separate consciousness is not an infallible index of one person, or that ten consciousnesses are not unerring witnesses of ten persons. Rather than believe that two witnesses, (two consciousnesses) in the supposed human and divine natures, testify falsely of *one person only*, we must believe that *one person* to be a centaur really fabulous.

Vague declaimers preach as if they believed that the more they keep out of view the humanity of Christ, and bring it down near the confines of annihilation, the more it swells out into all the perfections of God. The man, at times, nearly nothing, is, at times, equal, yea fully equal to the other Divine Persons, and equally entitled to a

Question 21.—Was one of the infinite Three crucified for us?

Answer.—The second person in the Trinity, in respect to his human nature, was crucified. We do not suppose that his Divinity was passible.'

Reflections.—'The second person in the Trinity,' though equal to either of the other persons, 'was crucified,' and felt no pain from the irons on which he was hung up, being impassible. And the man suffered, though he had lost his personality in the second person of the Trinity. Now if the second person had lost his personality in the man, his easy crucifixion might have seemed more plausible, but perhaps not more true.

'Here is wisdom. Let him that hath understanding count the number of the beast,' and unravel the mystery.

Question 22.—It is decided (answer to question 7) that Divinity and Humanity united is a person. Was this the identical person who says, 'I am he that liveth, and was dead?' Rev. i. 18.

Answer.—'Yes, but with special relation to his human nature.'

Reflections.—The question respected *one identical person*. If he be complex, still the question respected the whole of time.

The answer divides him. Be it so. The younger Son, born at Bethlehem, was a man, and died, and arose from the dead. And from the circumstance of his resurrection, the Eternal Son can say, and does day, 'I am alive and was dead.' I Jehovah was dead.

This is not philosophically true, nor literally true, nor true at all, except theologically.

[*Concluded in our next.*]

CORRESPONDENCE.

NORTH SCITUATE.

In these days of division and restlessness, it is delightful to meet with an harmonious and flourishing society. Such an one is the ancient Society at North Scituate, of which Rev. E Q. Sewall is the venerated and beloved pastor,—a worthy successor of the Chauncy's, Dunster's and Dorby's, of former times. This is one of the largest, as well as best of our country parishes, and has preserved its integrity far better than most of its sisters. A few years ago their meeting house which was of the primitive form, and had been standing some sixty of seventy years, was entirely remodelled, and is now a noble and convenient structure. It commands a magnificent view of the sea, and has received from the sailors, as its tower and spire loom up into the skies, the significant, though not very classical or reverent sabriquet of 'Thomas' Sloop,' Mr. Thomas having been for many years the minister of the Society. The congregation is very large, and the people still keep up the good old-fashioned custom of showing themselves in the house of God, in the afternoon, as well as in the morning; an example which some of our *city* congregations would do well to copy. Another good old-fashioned custom too, to which this people cling, is that of raising the salary of their minister by a tax on their property. This is altogether the justest, most equal and least troublesome mode, and all the cant and outcry about religious freedom notwithstanding, one which should not only be recognized by the State, but enforced by legal sanctions upon every member of the community, i. e., in the very humble opinion of your very humble correspondent. It was a sad day for the interests of religion, when the 3d Article of the Bill of Rights was repealed, and when I write this, I only echo the sentiment of some of the wisest and ablest men in the community. I am no adorer of the past and nobody can hate croaking worse than I, but I have never yet seen any sufficient reason for refusing to religion the support which is granted to education, and as I look round upon the state of our parishes, I cannot but regard the divisions which have so crippled their strength as the natural and legitimate fruits of a false and unchristian public policy. One result has followed, however, which may perhaps be considered as an advantage. The line is drawn more distinctly than before, between the friends and the enemies of religion, under which latter phrase I include those who are indifferent to it, as well as those who oppose it openly. As a general rule whatever is given now for its support, being given voluntarily, is given heartily, and man, as well as God, 'loves the cheerful giver.' But in any view of the subject, the religious life of the community must depend mainly for its sustenance upon the religious sentiment of the community, and all doubt of the final triumphs of the gospel indicates a want of faith in God and humanity. It becomes every Christian to see to it, that through no unfaithfulness of his, these triumphs are retarded.

G. M. R.

For the Register and Observer.

UNION CELEBRATION.

Union celebrations so frequent or general as could be desired. But they are increasing in number. A better spirit is growing up among the great body of Christian believers. Partisan leaders will not succeed, much longer, in keeping the brethren apart. Brotherly love is beginning to be felt as a great Christian virtue. Agreement in feeling if not in opinion is deemed not only practicable, but desirable; and we are advancing slowly but surely to a 'consummation so devoutly to be wished.'

At Mansfield, on Wednesday last, there was such a celebration. The Unitarian, the Baptist and the Protestant Methodist Society united with their Sunday Schools for this interesting purpose. We regretted to learn that one Society declined, (Orthodox) and the Episcopalian Methodist, was engaged on the same day in another object. But the three Societies above named, with many volunteers from the others, brought together a company of teachers and children amounting to nearly 300. The meeting was held in the Baptist Church, and was entirely filled in every part, and some could find no admittance. The services in the church, commencing at 10 o'clock, were an Anthem by the Union Choir, sung with great effect; Selections of Scripture, and a prayer by Rev. James L. Stone, Pastor of the Unitarian Society; Hymn read by Rev. Mr. Lathum of the Methodist Society; Address on the general subject of Sunday Schools and to Parents, by Rev. Mr. Appleton of the Baptist Society, and another to the Sunday Schools, by Mr. Pray, of Boston; and a select piece from the choir, which closed the services at the church.

A procession was then formed of great extent, 600 in number, and escorted to a grove in the vicinity, by the Easton Band. The scene was truly enchanting as they crossed in perfect order, the open field which led to the enclosure. A rural arch was thrown over the entrance, inscribed, 'Union of the Sabbath Schools.' In the grove, the tables were arranged in the form of a cross, and were bountifully supplied and beautifully adorned. The stands for the music and the speakers were tastefully decorated with wreaths of evergreen and flowers; and at the junction of the tables, was the word 'Union,' affixed to a lofty tree. A blessing was asked, and the collation distributed and gratefully partaken. After which, Addresses were made by Rev. J. L. Stone, Rev. Mr. Lathum and Rev. Mr. Appleton, of Mansfield, and by Rev. Richard Stone, of Sherburne. Juvenile singing followed, then a prayer by Rev. Mr. Appleton, and the company having returned in order, were dismissed with a benediction by Rev. Mr. Lathum.

The addresses from all the speakers at

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* See Milman's Hist. of Christianity, p. 388.

† What, in view of Trinitarians, is the difference between saying, The Father Son and Holy Ghost are Three Distinctions in the Divinity, and saying that they are Fi, Fo, Fum, provided they know no better what the three Distinctions are, than what Fi Fo Fum are? Disguise these mysteries as you will, they are as void of meaning as any of the mysteries of the Mormons.

the grove, were on the injurious effects of divisions among Christians, and the beauty and duty of Christian union. The speakers seemed to vie with each other in expressing their feelings of delight at the scene before them, and of its utility in binding them together in bonds of brotherly affection. One speaker said, and the others cordially responded to the sentiment, that as the Dutch Farmer who, when he brought his wheat to market, said, they did not ask him whether it grew on high ground or low ground, or by which road it came,—the only question being, is the *wheat good?* so—with our Heavenly Father, at the last day, the test would be, not which way we came—not what it was we believed, but were we *good*, pure in motive, Christian in feeling, conscientious in purpose, and upright and true in action. It is worthy of notice, that the letters which formed the mottos on the arch and at the table, were ingeniously made with the *burs* of the common burdock; placed in the order desired and thus adhering together. Those on the arch were green letters; but the word 'Union,' at the table was made in a similar way, of a beautiful red color, by placing over the green burs, the long tassellated flower, called the ragged sailor. It seemed to us a fit emblem of this religious celebration, where the burs of sectarian differences were brought into happy union, and all their sharp points hidden from view by the beautiful flowers of charity and brotherly love. Perrenial be they all! P.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 30, 1843.

DECEASE OF THE REV. HENRY WARE, JR.

Another name, and that, one widely known and fondly cherished in our Churches is now added to the long list of Christian pastors whom we have been called to mourn in the brief period of two years. It was with a melancholy satisfaction that we enjoyed as if it were the last interview with so good a man, the privilege of uniting in his funeral obsequies at Cambridge, on Monday last. The Chapel of the University, which shall be to us through life a place sacred to his memory, was crowded with those who sought the same privilege. Within the walls where his fervent prayers had been uttered with so much tenderness of heart and tone, and with the unction of a consecrated spirit, from the desk where his simple and eloquent discourses had made the Christian life plain and attractive, were the last offices of affectionate respect paid to his well-proved character and his useful life. There are many occasions of joy and of sadness which call multitudes together at the University, but as we cast our eyes mourners then present, and consumed of whom it was composed, we realized how far above all other earthly distinctions is that of an excellent character, how true are the sympathies which attract all hearts to revere it, and how fondly those whose esteem is honor will press around the mortal remains of one who was worthy of love and confidence, that they may impress the treasured image more deeply upon their memories. In that mourning company were gathered together those whom few, if any other, occasions in life would have brought into one assemblage. Those who have any present tie to the University of course were there. President, Professors, Tutors and Pupils, Graduates and Undergraduates; and those who administer, and those who enjoy its privileges. Those who stand high in the most responsible stations of life around us; men of influence and honor; women whose names are familiar in the enterprises of Christian faith and benevolence; merchants who had left their walks of business to mourn for love of him from whom their hearts had received grace and counsel; residents of the town and the neighborhood, all these and many more were there. Nor did we miss the more familiar faces of all the brethren in the ministry, who among all the various sympathies which unite them have none which is stronger than that of their common regard for one whose word was always wise, whose deed was always kind. It was by such a company as this, that the immediate circle of mourners was surrounded. And even these last were a great company, embracing a wide relationship formed by nature and by love, beginning with the venerable father bowed by nearly fourscore years, and reaching to those little ones in his own family and in the families of his brethren who have a precious legacy in his name and works, though they may never remember his voice or features. There was no place given in the funeral services to an eulogy of his virtues, a recital of his services, or even a detail of the simple incidents of his life. That grateful labor was reserved. Rev. Dr. Francis, his successor in the Professorship of Pulpit Eloquence and the Pastoral Care, followed the chanting of the soothing anthem, 'The Lord is my shepherd, I shall not want, &c.,' with a short and impressive prayer; Selections from Scripture were read by Rev. Professor Noyes, and then the devotions which Christian faith, gratitude, submission and hope do prompt, were led by Rev. Dr. Parkman, Pastor of the sister Church which has shared the closest fellowship with that to which our departed brother and friend had ministered in Boston.

We feel that we are but giving utterance to the sense of our own personal obligations, and expressing the testimony not only of individuals, but of Churches, in attempting to offer a humble tribute to the memory of a true Christian disciple and pastor. The most prominent elements of his character were so entirely constituted of sincerity and modesty as to define what kind of praise alone can be worthy of him, and to forbid any exaggeration in its expression. Our own little company of fellow believers may be allowed to exalt with a reverent regard, him who was our pride and our comfort, a strong pillar and a polished shaft in our temples, an eloquent and an impressive expounder of our faith, a minister at our altars whose services were everywhere coveted, and more than all, a consistent exemplifier of every lesson which he taught for his Master—a man of glowing, yet of tempered zeal, of most unwearied devotion and of integrity so manifest and entire, that he never lost the confidence of a single individual who had reposed upon it. In his character there was a singular union of judgment and enterprise, so that his many plans were all discreet. His sweet tones expressed firm purposes; his gentle looks were animated by a steadfast heart. Suffering in various forms had made all his sensibilities tender, and all his sympathies warm. We may say of him as Canning said of his suffering and lamented son—'that it had pleased God to make his shortened span one long disease.' Yet who that has seen our departed brother, when prostrated by disease and wearing his life away in labors which his heart prompted while his body sunk under the purpose, has not learnt new and beautiful lessons such indeed as are taught in Scripture, but which ask of feeble men to illustrate them. As we once read some most exquisite stanzas which he composed a few years since in a severe sickness that was thought by himself and by all around him to be his final trial, we thought we were realizing in the last song of deliverance sung by a Christian, the beautiful fable of the swan who sings her sweetest if not her first song, as she dies. These trials of faith and patience were multiplied in the life of Mr. Ware, nor for many long years has he known the blessing of perfect health. Yet in recovering from his frequent and severe illnesses, he has often remarked that it gave him pain to leave his sick chamber, for grateful and attached feelings had become associated in his mind with every material object which had ministered to his comfort. And how should we prize such an example when it is our privilege to behold it. It enforces the most winning virtues through the hardest trials, and as resignation soothes a pang, and submission wipes away the tear which pain has compelled to flow, it makes the strongest sentiments of a Christian heart to assume a visible form before us.

The ministry was from his very infancy the chosen profession which united all the affections with the ambition of our cherished friend. Through life he asserted and maintained that a well won, and a well deserved, and a well sustained eminence in it was second to no office which man can fill, either in dignity, or power, or renown, or reward. He believed that it offered a field for the exercise of the most exalted talents, and that it had a work to do which the world demanded, which suffering men were asking to have performed, and whose agents they would accept, sustain and bless.

Henry Ware was born at Hingham April 21, 1794. He graduated at Harvard College in 1812, and was ordained as Pastor of the Second Church in Boston, January 1, 1817, from which situation after thirteen years of devoted labor, he was dismissed at his own request, and to the great sorrow of his parishioners, on Oct. 3, 1830. The Rev. R. W. Emerson, had been ordained as his Colleague in 1829. Mr. Ware's health was much improved, though by no means restored by foreign travel. He enjoyed, and through all his life he matured the fruits of his European tour. In England, Ireland, Scotland and Switzerland, he formed friendly connections in which he continued to find pleasure and profit in his sacred calling to the end of his days. His attached friends and warm admirers in those countries whose piety has been quickened and guided by his writings, as well as by his intercourse, will deeply lament his death. He has long been named by them in connection with Channing.

Mr. Ware was as acceptable a preacher and as devoted a pastor as our Churches have ever known. It is nearly two centuries since his own Church was gathered and in the list of its honored guides, his own name will ever hold a conspicuous place; for cherished as the name is for the excellencies and graces which its numerous bearers have exhibited, his own piety and virtues have largely added to its good report. He interested himself in every work which would promise the improvement of his flock. He was untiring in his public labors, and no man can now tell the good of which he was the private instrument. His pupils in the Theological School cannot fail to remember the few significant hints by which he taught them that a minister did his best work in privacy, nor could he have spoken so wisely and feelingly on this theme except by large and rich experience. He felt the solemn importance of all those helps which a Christian life requires, and he did all that a benevolent heart could prompt to make them available to his people, and to all our Churches. He took a devoted interest in the religious education of the young, in the preparation of candidates for the Communion, and in the establishment of family altars. He had a religious service in his Church on the last night of each year; it was the only Church in Boston in which this season was kept sacred, and his Sermon on one of these occasions which is published in 'the Liberal Preacher,' abounds in excellent and moving counsels. Indeed all his discourses are strongly characterised by a simple, a deep, an instructed and a fervent piety, and alike with his prayers, and his other extemporaneous utterances had that unction and glow of devotion which is never found except as 'the fruit of heart religion.'

In 1829 he accepted the Professorship of Pulpit Eloquence and the Pastoral Care, in Harvard University, an office created and endowed by his friends for his especial occupancy. Besides his connection with the Theological Students and the numerous and arduous duties at the School, he officiated at daily worship, and for a part of each year in the weekly Sabbath services of the College Chapel. He won the truest confidence and the heartfelt esteem of all who during the thirteen years in which he filled this office, had any connection with the University. He was beloved by each class of Students, and at the close of their four years' course, they parted from each other and from the College walls with his kind counsels and his holy prayers, as a blessing to the value of which but few were insensible.

To those who sought his advice in private, who in their errors and weaknesses needed his friendly guidance he was a sincere and a helping counsellor. His house was open to all who desired its hospitality, there was not an hour of the day or the night which he called his own. As we have said of his parochial labors, so we may say of his private works of love in Cambridge, that no one can know or tell of what good he was the instrument to the poor, the unadvised, the erring and the unfortunate.

The Theological students without a single exception felt towards him the profoundest respect and the heartiest gratitude. The duties of his station there were arduous, indeed we may say of Mr. Ware's labors that they could not be defined; they comprehended works of the highest importance, and some of the most serious and pressing had no mention in the statutes of his Professorship. The simple institutions, rites and ordinances of the Congregational Church, the composition and delivery of Sermons, the spirit, tone and subjects of devotion, the formation of a good style, the performance of pastoral duties, the visiting of sick beds, the comforting of mourners, the winning the affections and reaching the minds of children, the ordering of daily conduct in social life, the advice of candidates for the ministry, in- [illegible] great and little works of benevolence—these were portions of his labors which could be stated in sum, but not in detail. And then as upon Paul, so upon him there came daily, 'the care of all the Churches.' Destitute Societies and divided Societies, waiting candidates and unsettled and uneasy ministers sought his aid and always found it given in discretion and good deeds. Certainly those who enjoyed the high privilege of his counsels in all their preparation for the ministry will now venerate as much as they once esteemed his true and earnest spirit. His image now rises before us sitting at his table in the lecture room, supporting his aching head with his hand, deprived of all vital energy, and uttering the good counsels of his full experience, or mildly criticising some heinous blemish in a trial discourse read by one of his pupils. He richly illustrated all his lessons with most instructive anecdotes, nor do we believe there has ever been among us one who had so extensive an acquaintance with works on ministerial duties, labors and experiences. His sympathies with his brethren were ever warm and full. In any emergency or strait or necessity his excellent words of wisdom were uttered with gentleness and humility, and fulfilled their work. He was a most devoted laborer in all subjects of philanthropy, but with such a discreet zeal, such a judicious spirit, and such singleness of motive, that he was safe from all suspicion of self-seeking, and never made an enemy to a good cause. The friends which he once made, were friends forever. It is an honored custom among our clergy that the ordination Sermon should be preached by the Pastor under whose ministrations the candidate was educated from childhood. When distance of space or other circumstance impeded such an arrangement the first choice of all who needed the service was the beloved and honored bishop of many Churches—the shepherd of many souls.

We have allowed ourselves already to fill so much of space in delineating the character and some of the services of our departed friend, that we may not now make mention of his numerous works—the small seeds of a mighty harvest for the last day. We must reserve a notice of these for subsequent remark.

After a severe illness in the spring of 1842, Prof. Ware was convinced that his health would no longer allow him to bear the many burdens of his office, and under this conviction he resigned it. His resignation became known to his brethren in the ministry as a severe loss which they would be made to realize in various ways. Still they could not but hope that life would yet for some time be spared to him, for they knew that if life was spared it would yield service. He and his friends hoped that a residence in the country and a freedom from all care would renew his strength. With this object in view he took a house in Framingham, in which place he was surrounded at short distances by friends and relatives. But his vital energies were prostrated, his constitution had yielded to repeated attacks of disease, and yet it sustained another before the last which gave him deliverance on Friday, Sept. 22. He died in the midst of his family, and it is a soothing thought that the clouds which dimmed for a short season his intellectual light cleared away before the last scene, and allowed the setting rays to shine in all their softened loveliness upon the dear ones around him. Dr. Ware leaves behind him a widow and seven children, the eldest son being Pastor of the Unitarian Church at Fall River. His remains repose at Mount Auburn near to the treasured dust of Buckminster, Worcester and Channing.

'One other name with power endowed,
To cheer and guide us onward as we press,
One other image on the heart bestowed,
To dwell there, beautiful in holiness.'

THE APPROACHING CONVENTION AT PROVIDENCE.

We wish most urgently to call the especial attention of our brethren, clergymen and laymen, to the Convention to be held next week at Providence, in behalf of our own cause. It is to be an effort of faith and love, to be consecrated by Christian exhortation and prayer. It affords an opportunity, which if neglected will waste the labor of years, and nip the promises of a good hope, and if improved will mature some long ripening fruits and sow the seed of a rich harvest. Our denomination is now in a condition to avail itself of all the good which it is in the power of such an effort to effect. We have among us earnest and devoted spirits who long to impart of their warm feelings to others. Strange and paradoxical as the statement may seem, it is nevertheless wholly true, that the only way in which true harmony can flourish in a Christian denomination, is by a free conference between those who have been looking at the horizon from different points of view and see different objects along the line of their vision. Even the faces of brethren instruct and cheer each other, when no sound issues from the mouth. One of the most agreeable thoughts which the aspect of our whole denomination suggests to us is, that it combines all the forms under which Christian faith and piety have been known to the world; it has its bishops and its evangelists, its quiet dwellers at home and its wandering itinerants; it has at least one man (for we heard the doctrine from his own lips) who believes that the essence of Christianity consists in repose, and others [illegible] the very word *repose*; it has its conservatives and its reformers, its thinkers and its zealots, its dead, its dying, and its reviving members. Now if some of each class, with many who belong to neither, will meet in Providence on Tuesday and Wednesday next, no one will regret it, and those who cannot be there will through them receive comfort and a blessing.

A solemn thought arises in our minds, suggested by that new bereavement which we have sustained, and it grows more and more impressive to us as that last bereavement mingles itself with the many which have recently preceded it. Our last departed brother to whose life and services we have offered our feeble tribute, would have rejoiced with his whole soul to have shared in the happiness of such a meeting. But among its other sacred purposes which it will recognise, the honoring of his sainted memory will stand foremost. Let the presence of his spirit be felt there. Let all the labors of his life be acknowledged with gratitude, and the fruit appear in the new energy devoted to a cause which was so dear to his heart. The many losses which we have sustained, and especially of those on whom we leaned with such entire confidence, and in whose sympathy we took so just a pride, should draw us more closely to each other in a common love for our well-proved faith.

That we may guard all who expect to go to Providence from this city, against disappointment in a way which might not enter into their thoughts, we would notify all our readers, that on and after next Monday the Fall arrangement will begin upon the Rail Road. There will be one train of cars at *a quarter past three o'clock*, (which will be preferable) and another at *four o'clock* in the afternoon, and *none after them*.

THE ADDRESS FROM THE UNITARIANS OF IRELAND, ON SLAVERY.

We published in one of our numbers, a few weeks back, a communication from the Unitarians of Ireland, addressed to their brethren, the Unitarians of this country, upon the subject of slavery, urging them to withhold from it their countenance and support, and to do what they might towards its abolition. We were very ready to give to this address the benefit of circulation in our columns, as it seemed to be written in a tender, affectionate and respectful spirit, and we are constrained to believe emanated from the sincerest Christian philanthropy. We have met with some of our readers, however, who have complained to us of it as impertinent, intrusive, meddlesome; who said they thought our brethren, both in England and Ireland, were surrounded in their own country by social evils, abuses and sins sufficient to tax the utmost efforts of their philanthropy, and that till these were removed, or remedied among themselves, it was not becoming in them to interfere with remonstrance or advice to us upon a subject, encircled in this country by difficulties and embarrassments which they do not fully understand. We confess ourselves that some pretty strong feeling of this kind was awakened in our minds on first reading the Irish address. We felt that it would have been as well if it had not been written and despatched across the Atlantic, and that our brethren there had better look at home and cast out some of the beams out of their own eyes, and we were not a little disposed at one time to tell them so in plain terms. But on reflection, we are led to question the correctness of this feeling. Undoubtedly the maxim, 'Physician heal thyself,' is one every way worthy of consideration; and the declaration of yet higher authority, 'first cast out the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye,' is not to be disregarded by the most zealous philanthropist—yet it is a declaration of the spirit that should characterize our philanthropy, rather than a positive, unqualified precept that we are to interpret strictly according to the letter. The *first* object of Christian zeal and moral effort should undoubtedly be, with the individual his own character and conduct, and with the community its own condition, abuses and sins; and the individual, or community which neglects these in a crusade against its neighbors, is justly chargeable with hypocrisy and impertinence. But neither the individual nor the community is to wait till each is perfect, the one free from faults, the other from all social abuses and sins, before they extend their benevolent regards and efforts to others. If we are honestly and zealously endeavoring to reform and improve ourselves, if the rule of Christian righteousness and love be our standard, if we judge ourselves by that standard and are ready to have others judge us by it, why then we may unblushingly, and without giving just occasion for the charge of impertinent interference, apply and urge this rule upon others, and encourage and exhort them to come up to the same standard.

Upon this principle we are ready to hold our Irish brethren excused from the charge of uncalled for and unwarrantable interference, which some are disposed to make against them, and to receive their communication in the kindly spirit which dictated it. We are ready to believe that in their sphere and lot, to the extent of their influence and their means, they are faithful, doing what they can to rectify abuses, to remove grievances, to raise themselves and the oppressed and degraded portions of humanity around them, to the high platform of Christian intelligence, virtue and goodness, and that therefore they are justified in sending forth their sympathies across the Atlantic, aye! and to all parts of the world, wherever they can benefit and bless humanity, or by counsel and encouragement do ought for man's redemption from the evils and sufferings, which passion and sin inflict.

We feel constrained, however, to remind them that they have a great work near at hand. We say nothing by way of advocacy or apology for the evils, abuses and corruptions that prevail in our own land. God knows they are dark and appalling enough, and cry aloud for redress. Slavery itself is a terrible wrong and a deep disgrace to us, and we would that the energies and wealth of the nation could be applied to its removal, in the only way which seems to us practicable, viz., by at least a measure of compensation to the slave-holders. But the *reality* with all its physical and moral evils may exist where the *name* is unknown. The Report of the Commissioners appointed by Parliament to investigate the condition of the agricultural laborers in England, reveals evils and abuses, wrongs and sufferings as *real*, a condition of things among them as *bad*, both in its physical and moral aspects, as anything to be found among our Southern plantations. We concur in the sentiment we have seen expressed in one of our anti-slavery papers, that 'the testimony of England against our American slavery will come to us with an effect mightily enhanced, *after* she has removed all such abuses.' It is something gained, however, to have evils authoritatively investigated and inquired into by Government, and we cannot but feel with the Editor of the Emancipator, that the conduct of the British Parliament in investigating and publishing all these evils is in noble contrast with that of the American Congress, which refuses even to receive petitions concerning the condition of the laborers in the very District of Columbia, and within sight of the Capitol itself.

We publish with great pleasure the following remarks on an important subject from the pen of an esteemed and venerated correspondent.

For the Register and Observer.

SETTLEMENTS OF MINISTERS.

These may be either indefinite as to time—for a specified time—or provisional as to their continuance.

When an indefinite settlement is made, the minister is at liberty to leave his charge at his pleasure; but his society is bound to retain him, and to pay him the salary fixed at his settlement, unless he shall voluntarily resign, or unless they can show, what shall be deemed sufficient cause, for dismissing him. In favor of such settlements, it may be urged, that a minister ought to be so far independent, as to feel at perfect liberty to preach and to perform the other duties of his profession, without any cause of apprehension on account of his fidelity; and that this cannot reasonably be expected, if he shall be exposed to the loss of his living because of his professional integrity. As some congregations are fond of novelty, this furnishes another reason why ministers should be protected against its injurious results.—And farther, it would be unjust and cruel to cast off a minister who had given his best years to the advancement of the spiritual welfare of his society.

These are some of the principal arguments urged for indefinite settlements, and they are worthy of grave consideration. That a minister ought to be superior to the fear of man, cannot be matter of doubt with those who appreciate the value of ministerial duties when fully and faithfully discharged; neither ought a minister to suffer through the caprice of his congregation; and, still less, to be consigned to poverty in his old age.

Here, it may be asked, whether these results are to be apprehended in the case of a faithful, judicious and exemplary minister? and whether numerous instances to the contrary are not well known? but when was such a minister ill-treated?

Generally speaking, a minister continues to be a special favorite with his own people, and from time to time receives from them more than verbal assurances of their approbation and esteem; and a devoted minister lives and reigns in their affections. All this is a better security against unkindness or neglect than any stipulations, however precise and well-guarded. Besides, is it reasonable that the minister shall be at liberty while the society is held bound? In such a case where is the reciprocity?

Two remedies have been suggested against this, and against the consequences that have arisen or may arise out of it.

One of these is,—settlements for a specified time.

In the case of a young minister, a short engagement might sometimes be well enough for both parties; or when a *show preacher* is *all* that is wished for; but it is altogether inexpedient when a *pastor* is wanted. A succession of strangers, however gifted and assiduous, cannot be expected to be equally efficient as one long known and much esteemed as a friend. Who wishes for a succession of family physicians? rather, who that is well suited, does not deprecate the loss of his medical adviser? and is bodily health of more importance than those moral and spiritual benefits that may be hoped for from the instrumentality of him who comes not only with all the fidelity of the pastor, but with all the experience of a veteran Christian, and with all the affection of an invaluable friend?

A better remedy may be expected from settlements containing a provision to this effect, viz: that either party may dissolve the connexion after giving months previous notice. This plan is just and equal to both parties, and it will preclude misapprehension and prevent litigation; it will also prevent discord, and all those manifestations of bad feelings which render church animosities peculiarly bitter and highly disgraceful. Nor is this all: it might happen that a minister, although guiltless of any immorality or gross indecorum, feeling himself secure for life or during his own pleasure, may become indolent and remiss both as to his private studies and pastoral duties; and yielding to the suggestions of unwise partizans, or deluded by the flatteries of the weakest portion of his hearers, may be led to imagine that he is vastly superior to the majority of his brethren, and therefore may safely, and without any dereliction of duty, 'take his ease.' It may also happen, that mistaking a newly adopted opinion for an essential truth, the zeal which ought to be directed to the advancement of Christian truths and the inculcation of Christian virtues, will be expended on behalf of some favorite theory or notion; so that while real, vital Christianity was seldom or coldly set forth, an ardent and impassionate mode of address distinguished the speaker when his favorite topic was presented to his auditors. At such times it will be well, if recollecting that 'the servant of the Lord must not strive, but be gentle unto all men,' tones of anger and the language of offensive dictation do not escape from lips which ought to utter the accents of 'meekness and gentleness.'

It might be, that instead of making the holy Scriptures the basis of the discourse, speculations were indulged in, which have no perceptible connexion with religious truth or Christian morals; and instead of the doctrines taught by our Lord, a shadowy, unmeaning, mystical kind of preaching was adopted, and expressions were used derogatory to the authority of divine revelation, and especially of our blessed Master, whom 'God hath made both Lord and Christ.'

These are a few specimens of what may happen, and for aught I can tell, some such occurrences may not be quite as rare as faults among Christian societies. It is enough for the present purpose, that such provisional settlements furnish an easy and effectual remedy in all cases of disagreement or embarrassment. Very probably, were provisional settlements generally made, ministers who might be in danger of growing remiss, would feel the necessity to 'stir up the gifts' that God had given them, and to 'give full proof of their ministry.'

I will conclude this article with an expression of unfeigned respect for every faithful, judicious, and exemplary minister; and, during the course of a long life, it has been my privilege to know many such. Whatever may be the tenure of their settlements, it is my fully persuasion that they will retain a high and firm place in the affections of their flock; and, in 'the judgement of the great day,' will be honored with the approbation of 'the Shepherd and Bishop of souls.' J. T.

For the Register and Observer.

AN AFFECTING INCIDENT.

'Sure, to the mansions of the blest
When *infant* innocence ascends,
Some angel, brighter than the rest,
The spotless spirit's flight attends.'

A teacher of one of our Sabbath Schools lately visited one of the pleasant villages in the vicinity of Boston. Towards the close of a bright summer's day, as the sun was just shedding his last rays of splendor, he walked out to behold the beautiful scenery, and enjoy the refreshing breeze of evening. As he walked along, he approached the village grave-yard and entered. He was gathering a few wild flowers, as he passed through the silent resting place of the dead, when he observed at a short distance, a lady with two little girls standing and weeping over a grave, on which lay flowers newly cut. The teacher approached and kindly inquired who was the loved one, beside whose grave she was mourning. He learned that a little daughter had been lately snatched away by the ruthless hand of the Destroyer, just as she was becoming the joy and comfort of her parents. He spoke in words of consolation and hope to the afflicted mother, and she was comforted by the assurance that her dear departed one had gone to Heaven to live with Him who blessed little Children. He told her that she was now an angel in the presence of her Father and his Son, and the words of sympathy sunk deep into her heart, and were as a healing balm to her wounded spirit. The teacher left the spot with impressions which he will never forget. Nor were his words of consolation forgotten by the afflicted parent, for he soon after received a very interesting letter from her, from which we make a few extracts.

'Respected Friend,—When you stood by the grave of our dear departed one, and I heard the kind words which came from the sincerity of your heart, truly I thought a comforter had been sent to speak peace to my troubled soul. I saw, sir, your eye fill with the tear of sympathy for me in my affliction, I realized that you were my friend, and did not fear to speak to you of her I loved. A friend seems doubly dear whom I meet in that place. I believe you feared that I had loved her almost to idolatry. No, sir, I trust she did not stand between me and her Maker in that form, but I own that I had a great affection for her. For she was the darling of our hearts, and beloved by every one who knew her. Her teacher in the Sabbath School said to me on the day of her death, 'it is well with the child.' She was, in her opinion, the most interesting child she ever knew for one so young. 'Truly,' she said, 'she is one of Christ's lambs.' * * I have felt the need of sympathy since the loved one has fled. She was about four and a half years of age when she was trying to interest her elder brother in his studies, as I mentioned to you. And about the time of her being taken sick, she was sitting in my lap and said, 'I said a lie yesterday, mother, but I asked God to forgive me last night, and something told me He would, and I shan't say any more lies, mother.' I mention this to show you her tendency to look in upon herself, and feel that she had done right. She was often speaking with her brother of God and duty. We used to call her the 'pet lamb' or a 'nice old lady,' but we did not realize that we were entertaining an angel. I wonder at myself now, that I did not treasure up her precious sayings and doings like one of old, that I might ponder upon them. There is a sadness now in and about our dwelling, where the sound of her footstep once seemed music. I wish I had shown you the stone that her little brother rolled at the foot of her grave, saying, 'sit here mother, while I gather some flowers to lay at her head.' Truly, her death is a great affliction to us all, but I feel that she was carried to the arms of her Savior, for she did not commit willful sin. She could fly to Him without fear, and she need not hide her face with her hands, for I trust she was received with joy. My desire and prayer is, that I may so live, that we shall yet meet again to part no more. Is it wrong to hope and wish that when the hour arrives from flesh that sets us free, her spirit may await first at Heaven's gate to meet and welcome mine? I believe you spoke of her being a lovely angel, looking down upon me. I hope that she knows not the deep affliction I feel for her now that she is gone; for when with me, she would grieve to see me in sadness, and when we sat around the evening fire, she would inquire, 'whether she had done anything to trouble me during the day.' I would answer, 'no, dear, you are the pet lamb;' and then she would say her prayers to me, and retire to sleep in peace. * * * I went some distance to procure the sweet briar bush which is placed at her head. It appeared like to die, but we pruned it up, and set a myrtle to twine about it, and it now begins to flourish. The death of our little loved one has been truly agonizing to me, but we are told that 'a sparrow falls

not to the ground without our Heavenly Father's care, and that the very hairs of our head are numbered.' Do you think, sir, that we shall recognize our friends in another world? It appears to me that our Father in Heaven wills our happiness, and that to know them would increase our joy.'

'Shall we recognize our departed friends in another world?' asks the bereaved parent, and so ask all who mourn the loss of some dear and loved one. Must we wait until death shall reveal the truth, or can we gain some hope from the 'light of nature and the Gospel?' Will not some kind friend, who *reads* the incident related above, *write an* article upon this subject, *which* may meet the eye of the afflicted mother, and give her the consolation she so much needs.? T. H. R.

For the Register and Observer

FESTIVAL AT NEEDHAM.

Messrs. Editors,—Among the many religious festivals of the season, none deserves a passing notice better than the one at Needham, on Saturday afternoon last. It was designed and most successfully executed by E. K. Whitaker, Esq., Superintendent of the Sunday School in the East Parish. Its purpose was different in some degree from most of those before noticed. The object was 'not only to bring together the children and teachers of both schools in this town, but all,—the interested, the neglectful and the neglected;—and by this means to create an interest never felt by children, and if felt, disregarded by Parents.'

By perseverance and happy exertions, the object was gained. Mr Whitaker threw open his house and his grounds for the purpose. Over *two hundred children* were brought together, at 10 o'clock, and being formed in order, with parents and teachers, amounting to *four hundred more*, proceeded, with the music of a Juvenile Band, to a grove, a few rods in the rear of his dwelling house. All the children were seated, and a large portion of adults. The meeting was opened with Prayer, by Rev. Mr Maynard, pastor of the Unitarian Society. A hymn was sung, when Mr Whitaker made a few remarks, explanatory of the occasion, concluding with a hospitable welcome to all his friends. He introduced Rev. Mr Kimball, of Needham, Principal of the Academy in this town, who made a short address to Parents and their offspring. He urged upon Parents, that as in former days they were required to teach the catechism to their children personally, their interest should not be lessened in the great subject of their religious education, in consequence of the Sunday School. He was followed by Rev. Mr Sanger, of Dover, who made some interesting remarks both to the young and old. To him succeeded the Agent of the Sunday School Society. Rev. Mr White, of West Dedham, then spoke to the young of the future, and happily brought before them the consequence of their conduct as it was either good or evil, by imagining its result twenty-five years hence. He was followed by Rev. Mr Thompson, the friend and advocate of the temperance cause, who impressed upon the young the dangers resulting from the little beginnings of evil, and traced out their certain and fatal consequences. Rev. Rufus Ellis, of Northampton, being present, was called upon and made some excellent and eloquent remarks to parents. He spoke of the *Place*, of its adaptedness to produce religious impressions; of the *Object*, and rejoiced that this world had been represented to the young, as a beautiful and good place, and that *here* they might be happy in the exercise of right dispositions and good feelings; of the *Season*, the time of in-gathering; and enforced the great truth, that God gives the *Spring*, but that it is by the labor of man the harvest is produced; and urged parents to regard their children as the gift of God, whose spring-time of life was to be improved by them, if they would gather in a rich harvest in the future lives of their offspring. Mr Ritchie, Teacher in the Normal School, at Bridgewater, being present, was called upon and listened to by his townsmen and young friends with great pleasure. He urged upon them to be good, as the great and only means of present and future happiness.

The great purpose of the day had now been accomplished; but having been re-formed, the whole company, marching, and counter-marching over a wide plain, proceeded to another beautiful grove, where an extended table was spread, bending beneath the varied fruits of the season, an abundance of cakes, and elegant boquets of flowers, which had been voluntarily sent in for the occasion. A blessing having been asked by Rev. Mr White, the bounties of the table were partaken of by the company, who, after singing Old Hundred to an appropriate hymn, separated, with the consciousness of a well-spent day, calculated to bring the more favored into sympathy with the poor, the poor to rejoice in their new privileges, and all to feel, that 'Wisdom's ways are ways of pleasantness, and *her* paths alone, the paths of peace.'

BENEVOLENT FRATERNITY OF CHURCHES.

The members of the Central Board of the Benevolent Fraternity of Churches, are informed that the Quarterly meeting of the Board, is postponed to the second Sunday evening in October.

Per order of the Ex. Com.

S. K. Lothrop, *Secretary.*

For the Register and Observer.

SPIRITUAL CULTURE.

We have before us a very neat London edition from the press of J. Green, 121 Newgate street, of 'Thoughts on Moral and Spiritual Culture, by R. C. Waterston.' Its re-publication across the water is only confirmatory of the good opinion with which it was originally received in this country. The first edition, as we understand, had an early and ready sale; and we are rejoiced to learn, that a second edition is now in the press, and will shortly be published by Crosby & Co. The subjects of which this book treats, are, 'Childhood, Growth of the Mind, Religious Education, Moral and Spiritual Culture in Day Schools, Influences of Home, The Culture of the Imagination, Love of Nature, Death of Children,' &c. interspersed with pieces of original poetry. These subjects are of deep interest, and in this book by Mr Waterston, they are treated at once practically and poetically,—reasoned upon and discussed with ability, and adorned with the graces of a fine imagination. It is a useful and suggestive book for any one engaged in the work of education, but it is useful in the highest degree to the Parent and the Sunday School Teacher. Every teacher, in some schools, has been supplied with a copy; and it is to be hoped that if so much is not practicable, one copy at least will be placed in each Parish Library, that all may have an opportunity to study it with care, and by the use of its rich materials be better prepared for the instruction of their children at home, and in their classes at the Sunday School.

L.

For the Register and Observer.

I was amused in reading a recent communication in the Register complaining in *strong* terms of the too 'mean' pay of preachers of 10 or $12 per day, and proposing that it be raised to $25. I like good clergymen—wish to see them happy and live with the rest of us—should be glad to see to see them get more. But suppose they should raise their price, I think it would show a great lack of the knowledge of business and mankind. He says at 10 and $12 they only *have calls* but about *half the time*. Raise it to $25 a day and *many more* preachers would be in the market—but there would not be one *quarter* the applications for preachers that there now are—which would nearly stop their usefulness. Beside, when a great portion of people labor for less than $12 a *month*, farmers hardly get enough to *carry on* their farms for the low prices—and three out of four of all merchants fail—the young preacher had better be content with his $10 or 12 per day, without applying to it any hard names.

Frugality.

CONVENTION AT PROVIDENCE.

At the close of the semi-annual Convention of Unitarians held at Worcester last October, the subject of another meeting was referred to a Committee, consisting of Dr. Thompson, Mr. Palfrey and Mr. Hall. In accordance with the opinion of that Committee, confirmed by a recent request of the Council of the American Unitarian Association, a Convention is now appointed to be held in Providence, R. I., beginning on Tuesday, the third day of October next.

The meeting will be opened by public services on Tuesday evening. On Wednesday practical discussions will occupy the day, to be closed by public worship and the Lord's Supper in the evening. On Thursday the discussions will be continued as the time of the brethren may allow.

Ministers and laymen, desiring to attend this Convention, are invited to come on Tuesday afternoon to the house of E. B. Hall, when arrangements will be made for their accommodation as far as practicable.

Dr Dewey, of N. Y., will preach at the opening of the Convention, Tuesday evening; and it is expected the Rev. Mr. Putnam of Roxbury, will preach the following evening. Edward B. Hall.

Samuel Osgood.

Providence, Sept. 5, 1843.

RECENT PUBLICATION.

The Child's Friend; designed for Families and Sunday Schools; conducted by Eliza L. Follen. Vol. I, No. I. L. C. Bowles, 118 Washington street.

We rejoice that the project of a Periodical for Sunday Schools is revived in this work. We are happy that the family circle is also embraced within its sphere. A good paper for parents and children, Sunday school teachers and pupils, is a great desideratum. All who remember the successful editor of the Christian Manual will be pleased to see that she has been induced to take charge of the present publication. All who examine her new 'Child's Friend' will not hesitate, we think, to wish her success.

The first number is a very good one. Should the succeeding ones maintain the same character, of which we have no misgivings, the editor will render herself very useful to every family and school that may give her a hearing, and the publisher may safely expect a wide and liberal patronage.

We hope the friends of the young, both in school and out, will take pains to acquaint themselves with the merit of Mrs. Follen's publication, and do all in their power to secure its continuance, and extend its circulation.

THE MIDDLESEX NORTH ASSOCIATION,

Will hold their next Meeting in Tyngsboro', on Wednesday, October 11, at 10 o'clock, A. M.

Ephraim Abbott, *Moderator.*

Erratum.—In the letter of the Bishop of Peterborough to Dr. Colman, in the Register of the 23d inst, 12th line from top of column, for 'the invalidity of baptism and of Episcopal communion,'—read 'the invalidity of baptism *out* of Episcopal communion.'

OBITUARIES.

For the Register and Observer.

DR. JOSEPH RAND.

Died in Stow on Friday, 15th inst., after a short illness, Dr. Joseph Rand, in the 35th year of his age. His funeral was attended on Sunday last from the Meeting-house, where a discourse was preached from the following words of the sixth Psalm: 'Have mercy upon me O Lord, for I am weak; I am weary with my groaning; mine eye is consumed because of grief.'

The great number of people that assembled on the occasion, not only from the society where the deceased was accustomed to worship, but from the other society and even from the neighboring towns, bears ample testimony to the high worth in which he was held. A passing tribute seems due to his memory, as one who by the uniform correctness and integrity of his life, and many excellent traits of character had endeared himself to all who knew him. As a physician, Dr. Rand was esteemed and confided in. He had been engaged but a few years in the practice of medicine, but was growing in reputation, and his prospects were bright before him. He was ardently devoted to his profession; in the choice of it he had been actuated by a desire to be serviceable to his fellowmen, by relieving pain and by promoting comfort and happiness. He had come forward unaided and alone; and being dependent on his own exertions, he had by praiseworthy perseverance, application and industry, fitted himself for an extended sphere of usefulness. But the ways of Providence are 'past finding out.' Truly 'God's thoughts are not our thoughts, neither are his ways our ways.' In the midst of his usefulness, our friend has been called away. And though he shall now be no more seen among the living, he has left a memorial of himself that will not soon be forgotton,—an irreproachable character. Many near friends, and more than all, a bereaved widow, whom this event has deprived of one dearer to her than her life, will deeply mourn his loss; but we trust not as those who have no hope. Even when their anticipations are turned heavenward, and by faith they see him in the full fruition of a Savior's love, their thoughts will love to linger upon his memory, as one who was the kind and affectionate husband, the obliging friend, the man of gentle and conciliating manners, who strove to be at peace with all and could not bear even to think ill of any one. They will feel that by his amiable qualities of mind and heart, 'though dead, he yet speaketh.'

MR. GEORGE LORING.

Died at Malaga, Aug. 14, Mr. George Loring, a native of Hingham, formerly of Boston, who for forty years was well known in this community as an honest, upright, intelligent merchant. Upwards of three hundred citizens of Malaga, to evince their respect for his memory, and the great loss the poor had sustained, followed his remains to their last resting place. All the shipping in the harbor hoisted their colors half mast as an expression of their respect for one who was universally honored, and whose charity was unbounded.

GENERAL INTELLIGENCE.

Pennsylvania and Boston.—The New York Journal of Commerce having said that 'New Yorkers have been accustomed to regard Pennsylvania as almost hopelessly in debt,' a correspondent of the Boston Daily Advertiser takes up the subject, and, among other remarks, says,—that Boston has been almost as deeply in debt, in proportion to her population as Pennsylvania, and proceeds with the following statement:—

According to the United States Almanac for the current year, the debt of Pennsylvania is $36,058,772. The population of that State in 1840 was 1,724,033; to which add 101,184, being the increase of three years according to the average increase of 20 years from 1820 to 1840, and the population is now 1,825,217. Apportion the debt upon each inhabitant and the amount *per caput* is a trifle less than *twenty* dollars.

The public debt of the city of Boston reached its' maximum during the financial year ending April 30, 1840. By the Auditor's published statement this debt stood on the 1st of May, 1840, at 1,698,232 dollars. The number of inhabitants in the City, by the census of that year, was 93,383. Apportion the City debt of that year upon each inhabitant of that year, and the amount *per caput* is a trifle less than *eighteen and a third* dollars:—a sum very nearly equal to that which falls upon each inhabitant of Pennsylvania.

The same correspondent, in view of these facts, continues to say:—

The citizens of Boston hardly know that they have a public debt; they would almost forget it if it were not brought to notice occasionally by partizans for political purposes. Yet Boston has become convalescent without having thought herself in danger or having been thought so by others; and though others may think Pennsylvania in danger, she does not appear to consider herself so; and there is not the slightest reason for her doing so, if she will but follow the course of treatment which Boston prescribed to herself.

What was that treatment? why, she *increased her taxes*, so that in three years she has paid of her debt, $179,532, and has made provision for other payments which will, at the end of the current year amount to $274,432—making a reduction in four years of one sixth of the whole debt when at its maximum.

The concluding remarks of the correspondent we have referred to are so just, and withal so candid, that we cannot refrain from quoting them entire. He says:

Now if the City of Boston has taxed herself, and has reduced her debt to the extent named, during a period of depression and financial embarrassment, probably without example, why may not the people of Pennsylvania do the same, now when the business of the country is beyond question reviving, and the embarrassments arising from an uncertain and deficient currency, have passed away?

There has been no manifestation of any disposition among the people of that State to repudiate their debts. The State has, from causes sufficiently obvious, become embarrassed, and unable at once to fulfil her engagements; but she has had, and still has, the grace to acknowledge them. And it is a favorable omen that this acknowledgment is universal and is characteristic of no party. It has sometimes appeared to me that the press of the State, and especially that of Philadelphia, did not come up quite to its duty in urging upon the government and the people the importance of an *early* restoration of State credit, to say nothing of the moral evil and individual hardship and suffering which grows out of the present state of defalcation. But while there is manifestly such an universal disposition to acknowledge their just obligations, it may well be hoped that no great length of time will be allowed to elapse before the people and government of Pennsylvania will put forth strength and use the means, which Boston has used, and which every civilized community uses, and must use in all ordinary cases, to meet their obligations, viz., *resort to a direct tax.*

A Panic in 1782.—When it happened says the Liverpool Mail, that between 1782, and April 1783, some 7012 bags of cotton were imported, a perfect panic was produced by this unusual supply. During the last week, however, some 130,000 bags were imported in Liverpool alone, without producing the most trifling decline in prices! What a contrast!

State Debt of Illinois.—The efforts which the State is making to complete her great canals, to meet all her engagements, and to redeem her credit, have inspired confidence in the integrity of her intentions. This favorable change of opinion has been manifested by the rise of her stock and the consideration which has been given to her proposals for a loan to complete her canal.—*Pittsburgh Chronicle.*

Flax Seed.—This city will soon become one of the best markets in the Union for this article There will be in operation here this winter five or six Oil Mills, which will create an active Home market for all the Seed that will be brought here. This will give great advantages to Producers and dealers, who will no longer have to depend on the irregularities of a precarious Eastern market, which often resulted in heavy losses.—*Cincinnati paper.*

Coins.—In our paper of Wednesday last, we mentioned a half dollar which had been shown to us as a counterfeit, and which we were alarmed to find a perfect imitation of the coin in every respect, weight, impression, milling, being all perfect; but which, as we thought, exposed its false character, by failing in the ordinary test of the *ring*. We also stated that quarter dollars, of the same character, were said to be in circulation.

One of the officers of the Mint has been at the pains of looking up the coins which gave rise to these suspicions, and he has called to inform us that they were in fact *genuine;* but that they were deprived of the quality of ringing by having a split at the edge, which could be plainly seen, especially if a magnifying glass were used. When the test of the *ring* fails, these cracks should be looked for, as they sometimes occur, give rise to suspicion of the piece in question—and, what is worse, to doubts as to the safety of our metallic circulation.—*Philadelphia U. S. Gaz.*

The Farm School.—Fifty of the pupils at the Farm School, on Thompson's Island, under the direction of the Superintendent, Mr. Morrison, and the Teacher, Mr. Sawyer, visited the city on Monday last. Their general appearance, robust health, and cheerfulness, indicating contented minds, gratified the numerous spectators. They were kindly permitted to visit, by invitation, the Museum, and Weir's picture of the Departure of the Pilgrims, at Faneuil Hall. They called on the Mayor at the City Hall, who afterwards met them at the Merchants' Exchange.

At two o'clock, they partook of a collation at the residence of one of the government of the institution, sung several appropriate hymns, and were addressed by Rev. Mr. Thompson; after which, they returned by the steamer General Lincoln to their happy home at Thompson's Island, much delighted with their visit.—*Merc. Jour.*

Baptist Theological Seminary.—At a recent meeting of a Baptist Conference in Browne Co. (Mo.,) it was resolved (as we learn from the St. Louis Era) to establish a *Baptist Theological Seminary* in Columbia, already the seat of the State University. Dr William Jewet', of that town generously offered to contribute $16,000 to carry out the object of the resolution.

Manufactures in Virginia.—The impulse which has been given to American industry by the Tariff of the last Congress is not limited to particular sections of the country, but extends to all parts of the Union. The exports of domestic goods from Boston have been astonishingly large. In one week upwards of fourteen hundred bales of manufactured cottons were sent abroad from that port. But it is to the South that we look with particular interest, and we are gratified to find that animation and activity have sprung up in that quarter under the influence of the same impulsive causes which have given new life to the industry of the North. The Richmond Compiler of the 15th inst. says:

The Manchester Company and the Richmond Factory, (formerly Cunningham, Anderson & Co.) are in full operation, and have orders three weeks in advance of their manufacturing capacity. This is really gratifying, for the stand-still position of things for some time past, has been highly injurious to manufacturing establishments, in which the amount invested is so large, that great loss is occasioned by their being idle.—*Baltimore American.*

Pacific and Panama Canal.—A naval friend recently in South America, has given us the following statement of the route of the ship passage which is to cross the Isthmus of Darien, uniting the Atlantic and Pacific Oceans from Chagres up the river Chagres fifteen miles to the Trinidad river; thence up the Trinidad six and a half miles with a deep cut across the bend of the river; thence up the Vio Tinta river seven and a half miles; thence by canal five miles to the Farlan river; thence down the Farlan ten miles to its debouch in the Rio Grande in Panama—making the total distance from sea to sea fifty-three miles.—*Louisville Journal.*

Interesting Literary Discovery.—About three years ago we had the pleasure to announce to the public that our highly distinguished townsman, Professor Lee, had discovered the celebrated lost work, by Eusebius, Bishop of Cesarea, entitled 'The Theopania, or Divine Manifestation of our Lord.' No copy of the Greek original is extant, but a Syriac translation was discovered by Dr. Lee among some Coptic manuscripts which Mr. Tattam, of Bedford, brought from Egypt, and submitted to the Professor. The three years since the Syriac manuscript has been in our learned townsman's hand have been sedulously employed, in addition to his ordinary duties, in, 1st. Transcribing the Syriac manuscript with his own hand. 2dly. In publishing it and correcting it for the press. 3dly. In translating it into English; and 4thly. In publishing his translation, to which he has affixed a preliminary dissertation:—Part 1. 'On certain Opinions of Eusebius, on Prophecy.' Introductory Remarks of Eusebius, on Prophecy.' Part 3. 'On the Personal Reign of Christ on Earth.' Part 4. 'On the Restoration of the Jews.' The present work of Eusebius argues from natual religion against both Atheists and Polytheists, in the manner of Paley's Theology.—*Shrewsbury Chronicle.*

Late from Mexico.—By the schooner Amazon of New Orleans, dates have been received from Vera Cruz to the 26th ult. The public feeling appeared to be in favor of an early adjustment of the difficulties between Mexico and Texas, and the appointment of the Texan Commissioners were generally approved of.

There was no prospect of any immediate arrangement of the existing difficulties between Mexico and Yucatan.

Oregon Territory.—It has been stated in several papers, upon what authority we know not, that our Minister at London has been instructed to open a correspondence with the British Government, on the subject of their pretended claim to a large portion of the Oregon Territory. It is well known that Great Britain lays claim to all the territory north of the Columbia river. This claim is generally, we may say almost universally, considered untenable by the people of this country, and will never, we believe, be acknowledged by our Government. The value of the territory to the nation, both in a commercial and military point of view, can hardly be over-estimated. It is now virtually ruled by the Hudson Bay Company; and it is greatly to be feared that the spirit of rivalry existing between this company and the American settlers, will, ere long, lead to open hostilities, unless some positive demonstrations shall be made by the United States for the protection of emigrants.

By the Convention with Great Britain of 1818, it was stipulated, in respect to the territory west of the Stony Mountains, on the northwest coast, 'that any country which may be claimed by either party, shall, with its harbors, bays, rivers, &c., be free and open for the term of ten years to the vessels, citizens, &c., of both powers.' This stipulation was indefinitely extended by the Convention of 1827, with the permission of either party to abrogate it upon twelve months' notice. The time has now arrived when some definite settlement of the rival claims should be made; every year is throwing new obstacles in the way of an amicable adjustment, and we sincerely hope that the report of negotiations having been commenced upon the subject may prove to be authentic.'—*New World.*

Rev. Mr. Morrison.—The numerous friends of the Rev. J. H. Morrison who have sympathised with him in his ill health will learn with true regret that in consequence of its protraction he has asked for a year's release from his ministerial duties as colleague pastor of the Unitarian Society. This request was communicated to the congregation yesterday at the close of the morning service in an appropriate and beautiful letter, which was read and referred to a committee consisting of Messrs T. D. Elliot, Joseph Grinnell, and John Williams, jr. to consider and report assent thereon.

We trust that his own and the hopes of his friends for his entire restoration to health will be fully realized and followed by his early return to the society among whom he has for the last five years so faithfully and satisfactorily discharged the duties of an associate pastor. His temporary absence will be deeply felt through the society and especially so by that large class whose griefs have been assuaged and whose burthens lightened by his benevolent sympathy and christian consolation.—*New Bedford Mercury.*

Fire in Danvers.—The Salem Gazette gives an account of a very destructive fire in Danvers, on the night of the 21st inst. We quote the following passages.

A great calamity has befallen our neighbors in Danvers. The most central and important position in the South Parish has been ravaged by fire, which broke out, between 12 and 1 o'clock, on Thursday night last, in the spacious square occupied by the South Meeting House, the Hotels of Messrs. Goodridge and Dustin, the Post Office, the Warren Bank, &c. &c.

Fourteen houses, shops and stores besides many small out buildings were destroyed, and besides the Essex Coffee house, a very large and handsome brick edifice, and the South Congregational Meeting-house, (Orthodox) a very large building, not quite completed.

During the earlier part of the night, and until the fire had been raging an hour or two, the wind was blowing violently. Until it subsided, the flames and smoke were driven with blinding fury, and coals and blazing brands flew to a great distance. The roofs of a number of houses, apparently remote from the danger, were repeatedly set on fire.

Amongst others, the Unitarian Meeting House, Rev. Mr. Bigelow's) was repeatedly on fire, and but for the coolness and intrepidity of a young man, whose name we did not learn, it would probably at one time have been destroyed.

During the violence of the wind, and while the fire seemed likely to break out at the most unforseen points, anxiety and alarm spread far and wide. Furniture and goods were removed, and families of children were sent away from their dwellings. And although the danger greatly diminished with the going down of the wind, yet the fire could not be considered as subdued, until about day break.

The loss was estimated at about $75,000 of which about one third was insured.

Getting up Systematic Steam.—Some of the excruciating sentimentalists of New-York are endeavoring to get up sympathy in behalf of Saunders the forger. We cannot imagine any thing more demoralizing than the excuses and palliations which are offered for this precocious sinner. The rising generation is informed that to be young, 'only about seventeen,' is an apology for crime. That the reception of a low salary 'only two or three hundred dollars a year,' is another apology, and that committing frauds to a large amount 'in order to make one's father comfortable,' is the best apology of all. We do not subscribe to any of these ultra benevolent sentiments, and while we pity the young offender, we most heartily wish that the offence may be so punished as to prevent the chances of its frequent repetition.—*Philadelphia Mercury.*

MARRIAGES.

In this city, Mr Dexter Dickinson, Jr, of Boston, to Miss Julia B. Hilton, of Jefferson, Me; Mr Nathaniel Gerrish to Miss Elmira Brooks; Mr Isaiah Bailey to Miss Clarissa K. Lake, of Waldoboro', Me; Mr John G. Russell to Miss Orpha Chilson.

In East Weymouth, Rev. Stephen Lovell, of this city, Junior Editor of the Olive Branch, to Miss Jane E. Wheeler, of E. W.

In Dorchester, 11th inst, by Rev. Mr Pike, Mr James F. Cleary to Miss Margaret Patterson, of Halifax, N. S.

DEATHS.

In this city, on Thursday 14th inst, Mr Isaac Knapp, 39, formerly publisher of the Liberator.

In this city, Mrs Sarah, wife of Mr Richard M. Baker, 39; Mr Jabez Fisher, 57.

In Cambridgeport, James, child of Andrew B. and Abigail S. Harlow, aged 4 months.

In Cohasset, 13th inst, Mr Hezekiah Lincoln, 64.

In Watertown, 17th inst, Thomas Clark, Esq, 82.

In Waltham, 12th inst, Miss Emily Pierce, 18.

In Fitchburg, 19th inst, Melissa Chase, only child of Thomas C. and Julia Ann Stearns, of this city, 19 mos.

In Farmington, Me, Sept. 11, Mrs Harriet Vaughan Abbott, wife of Rev Jacob Abbott, 41.

In Eastport, Me. 12th inst. of consumption, Mr Seth B. Mitchell, editor and proprietor of the Eastport Sentinel, 30.

In Rochester, N. Y., Sarah Elizabeth, only child of Thomas F. and Elizabeth D. Barry, aged 9 mos.

In Plymouth, 25th inst. Mr Robert Bartlett, 27, a graduate of Harvard University, of the Class of 1836, and for several years past Tutor in Latin in that Institution.

In Groton, 15th inst, Mr Joshua Parker, a revolutionary soldier, 79.

In West Springfield, Aug. 20, Mrs Lydia White. The good leave us and we mourn their loss; but regret is too often the only effect produced by the departure of excellence, whose bright example should stimulate us to keep alive those virtues we admire, as well as the remembrance of departed worth.—*Communicated.*

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

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JUST PUBLISHED by L. C. BOWLES, No. 118 Washington st., The Child's Friend, designed for Families and Sunday Schools. Conducted by Eliza L. Follen.

No 1 for October—Contents.

To Children.
What is the World made of.
Prayer—Pic Nic at Dedham.
A True Story.
The Heritage.
Methusaleh and Arak.
The Truly Great Man.
Jems and the Dove.
Arabic Proverbs.

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Questions and Hints.
Saint Bernhard and John Wesley.
The Importance of Religion—a Sermon.
The Goodness of God.
The Trinity not a doctrine of Scripture.
A Sabbath morning at Pascagoula.
The Christian life not an easy life.
Notices of the late Rev. Dr Greenwood.
Notices of Books, Intelligence, &c.

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Rooms No. 96 Washington st. aug 19

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THIS is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'

Thomas E. Pressey.

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

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July 15.

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SCHOOL FOR YOUNG LADIES.

THE FALL TERM of the Subscriber's School for Young Ladies will commence on September 4th, in convenient and pleasant Rooms, at the Warren Street Chapel.

The usual branches of a liberal English Education are taught, viz. Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Book-keeping, etc.

Instruction is also given in the French, German and Latin Languages; and if desired, in Needlework, Drawing and Music, by instructers well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and

POETRY.

[From the New World.]

MINE EARTHLY CHILDREN ROUND ME BLOOM.

Mine earthly children round me bloom,
Lovely alike in smiles or tears;
My fairest sleeps within the tomb,
Through long and silent years.

And earthly ties are round me bound,
And earthly feelings fondly nurs'd;
And yet, the spell is not unwound
That link'd me to my first, my first.

A fairy thing, with flaxen hair,
And eyes of blue, and downy cheek;
And frolic limbs, and lips that were
Striving for evermore to speak.

A thing as lovely as the day,
Fair as the shapes that span the beams;
As innocent as flowers of May,
As frail, as fading, as our dreams.

I see the seals of childhood fade
Slowly from each young living brow:
Yet still, in sunshine, or in shade,
That infant is an infant now.

Seasons may roll, and manhood's pride
Each youthful breast with care may fill;
And one by one they'll leave my side,
But she will be my baby still.

And evermore by thee unseen,
That vision followeth everywhere;
When three are gathered on the green,
Yet I can see another there.

When three around the board are set
And call on Father, and on Mother
To mortal eyes but three are met,
But I, but I can see another.

A cherub child with angel wings,
Is floating o'er me, fond and free;
And still that gladsome infant sings,
'Grieve not, dear mother, not for me!'

MISCELLANEOUS.

JOHN HARVARD'S LETTER.

The subjoined letter was read by the Rev. Dr. Lamson, at the Ladies' Fair in Dedham for the assistance of theological students in the Divinity School in Cambridge, June 27, 1843.

The letter, said Dr. Lamson, was taken from the mimic post-office connected with the Fair. It was addressed to him, and purported to be from the spirit of JOHN HARVARD, the munificent donor of Harvard College, from whom the University takes its name. Before reading it, Dr. Lamson begged leave to state a few facts and circumstances relating to the supposed author and his times.

Of the life of John Harvard, he said, few particulars were known. He was educated at Emanual College, Cambridge, England, and emigrated to this country in 1637; was immediately admitted a freeman of the colony and a member of the church in Charlestown. He but tasted the pure New England air, however, before he was called to resign his breath. He died in 1638, the year after his arrival, bequeathing his uncommonly select library and one half his other property to the College. His remains were deposited in the old burial ground at Charlestown. In 1828, nearly two centuries after his death, a monument, consisting of a simple granite shaft, was erected over his ashes by the contributions of a number of graduates of the University, in testimony of their filial veneration for the memory of its venerable founder. His monument stands on the banks of the Charles, a circumstance, said Dr. Lamson, which he found alluded to in the letter. It commands a view of Boston and the vicinity, and a distant glimpse of part of the buildings of the University.

At the time of Harvard's death, the settlement of Dedham had just commenced. A few individuals had followed the stream up from Watertown, and a few others had joined them from other places. The town was isolated, being separated from Boston, Watertown, Roxbury, and other settlements, by a broad belt of forest. Here, in this quiet and secluded valley, a small band of thirty or forty families had fixed themselves, and soon erected their little church, a rude and primitive structure, settled their minister, the Rev. John Allin, and here dwelt so happy among themselves, that they proposed to call the place 'Contentment.'

After these remarks, which seemed to him necessary, said the speaker, to explain some allusions found in the communication, the letter was read.

SPIRIT LAND, JUNE 26, 1843,
AS YOU MORTALS COUNT TIME.

To the Pastor of the Flock in Dedham—when I left the earth, a little flock in the wilderness, but now dwelling at ease, and increased in goods:

Know that we spirits, though to you, who are still clothed with bodies, invisible, have yet power to behold what is doing on earth, the place of our former sojourn; and it has been permitted to me, now a dweller in this spirit land, to make use, for this time, of material and visible, yea, true and palpable, paper and ink. The manner of my doing this, as well as the method of transmitting to your world the brief epistle which is the result, must for the present remain a secret to you. Do not attempt to explore it, for I certify to you that the effort will be in vain.

I am the spirit of one, whose name to thee is not wholly unknown: yea, to whom thou mayest have looked back through the venerable mist of years, not, I may hope, without some feeling of approbation and gratitude. I am John Harvard.

It is now a little more than two hundred years since I left the sublunary sphere. A few towns were then begun in what was else a gloomy wilderness,—now the abode of a nation great and multiplied. Where thou now speakest to the people, from Sabbath to Sabbath, then stood a low, narrow building, thatched with long grass gathered from the adjacent meadows. But in that humble building devout and fervent souls met on each first day of the week, to pour out their hearts in prayer to the Most High, and listen to the words of his servant Allin, 'who was full of fervent Christian love toward all,' and with 'much meekness of the spirit contended earnestly for the faith and peace of Christ's church.' There was gathered a Christian people, and verily I hope their love and faith yet abound. This, at least, I rejoice to believe, and am certified of, that if they have ever spiritually slept, which I do not affirm, they have now awakened out of their sleep.

Tidings were lately brought to me, that some benevolent ones of thy flock had projected what, in the modern phrase, ye now call a Fair, but which in some particulars much resembles, as it seemeth to me, what in the days of my flesh, as thou mayest have read in old records, was called a *Bee*. Such assemblings the good people on the banks of the pleasant Charles, above the falls at the place called Dedham, were accustomed to hold. It rejoiceth me greatly, for reasons which I shall briefly hint, to hear of this your Fair.

Know, that I have always felt tenderly towards your place, since my grave was made, as was fit, on the banks of your beautiful stream, which, after lingering long with you, winding and redoubling on its course, as if it loved you, and was unwilling to leave so enchanting a spot, flows on by the seat of science and the muses, then laving, as I may say, the very foot of my monument, soon loses itself in the broad ocean. These things, and others similar, may be counted by some trifles; but know that spirits are not wholly destitute of human sensibilities, and things innocent and pure, which once affected them, still touch the chords of remembrance, and awaken pleasant emotion.

But not to dwell on what I was yet unwilling to leave without a passing allusion, I will proceed to mention other, and to my mind weightier, reasons for rejoicing in this which you call your Dedham Fair.

In the days of my pilgrimage I was called a 'lover of learning.' And truly did I love learning; for doth not knowledge soften cares, and help to useful inventions, and give to man command over nature, and fill the soul with noble ideas, yea purify and enrich it? And is it not, too, the handmaid of virtue and religion? Without the light of knowledge, how doth religion become debased, as former periods of Romish darkness and superstition do most abundantly testify! Being therefore a lover of learning, a lover of knowledge, I regard with approbation this your assembling,—and much more as a lover of religion, a lover of God. For this your Fair, as it hath been reported to me, is intended not for the promotion of knowledge simply, which may be human, and so to speak, material only; but the knowledge which you seek to promote is knowledge of holy and religious truths, knowledge of God and of man's well-being, and the laws of it. This, as thou knowest, is sometimes called divinity:—and truly what is more divine?—and sometimes theology, or discourse about God, because it relateth primarily to him, the great First Cause, the Fountain of all life and perfection. Is not this verily the first and queen of sciences, as Plato and Socrates, and many good men and sages of old, acknowledged? And did not Jesus come to teach us truth about God, and the human soul, as it standeth related to him?

But touching this your Fair: from these articles, which are strewed around ther, in most of which I doubt not thou discernest utility as well as ornament,—from these articles, which have employed the thoughts as well as the hands of many, and which in very truth afford tokens of wise and understanding minds, as well as of fingercunning in all manner of needle-work,—from these, now spread out before the benevolent and curious purchaser, the manly student is to receive much needed aid: his pale cheek is to glow with unwonted pleasure; his mind, relieved from the anxieties to which it is a prey from destitution of worldly goods, is to be left free to pursue the studies on which his usefulness is mainly to depend.

Ye of this age will not be satisfied with a crude and unlettered ministry. Your fathers were not. Hear what one of them saith, writing two hundred years ago: 'After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after, was to advance learning and perpetuate it to posterity, dreading to leave an *illiterate ministry to the churches when our present pastors shall lie in the dust.*' So tho't the fathers. Will their posterity two centuries after this goodly testimony was borne when science has made such vast strides, and the human mind, in all other departments, is so much in advance of what it was, be content with an illiterate ministry? Ay, will they be content with it? If so, then in vain did that worthy pilgrim band endure the dangers of the sea, and the perils and hardships of an unexplored wilderness. And their spirits will mourn, even in Paradise will mourn over their degenerate offspring. Ay, the very thought chills the air where I now am. The spirits of your fathers will mourn. Yes, and your own venerable Allin, your first and greatly beloved pastor, that man of many gifts, who here watched his little flock in the wilderness,—your own venerable Allin will turn away his face in sorrow, for he was a man who honored learning, himself not unlearned, as ye know, according to the standard of his age.

Go on, then, worthy daughters of a noble line! go on with this your Fair. Encourage an enlightened ministry, and supply him that lacketh. With that your thoughts have planned, and your hands have so skilfully wrought, seek to minister to the earth'y needs of those who may hereafter minister to you in spiritual things. How beautiful is this union and reciprocity of human labors! This thought of others, who are to think of you, and toil as mind to ils, for you; whose consolations and prayers ye may some time need. How beautiful here in the spirit-land, to look down upon a benificent act like that in which ye are now engaged! Can ye cheer on his studious way but one truth-loving spirit, who now pursues his inquiries in the shades of old Harvard, as ye call it, ye will find a sufficient reward of your labors; for, reflect on the effects which one individual soul, well endowed, and well trained in 'all godly learning,' may produce. In how many thousands may he awaken the glow of spiritual life! And the impulse which they have received they will transmit to others, as wave impels wave, and the circle will be completed only in eternity.

So say thou to those benevolent ones. Say to them, that Time, which devours all else, spares the works of virtue; that they who contribute to place a stone in God's spiritual temple, build for immortality.

My communication is now finished, my errand is done, and I must retire again behind the veil, which from the dwellers upon earth conceals the Spirit-land. Fare ye well! and may God bless you, fair sisters! So prays the spirit of

JOHN HARVARD.

[For the Boston Recorder.]

LONDON PEACE CONVENTION.

Some of its Resolutions.

On the Sinfulness of War.—'That this meeting, regarding the whole scope of the New Testament, and the awful ravages of war among the nations of the earth, is confirmed in the strong conviction, that 'War is inconsistent with the spirit of Christianity, and the true interests of mankind.'

On the consequent Duty of Christians.—'That under a deep sense of the sinfulness of war, and of the duty of Christians to adopt every measure for diffusing the principles of peace, this meeting would earnestly invite the cordial co-operation of all who profess the name of Christ, in the discharge of this duty, and in the general promotion of organized societies for this special object.'

'That Christian women, having as deep an interest as any other portion of society in the progress of peace, owe to this cause the same aid which they have with so much zeal and success rendered to kindred enterprises of benevolence and reform.'

Some of the Means to be used among the Mass of the People.—'That this Convention, believing the time is fully come for making additional efforts to extend among all nations the heaven-born principles of peace, earnestly recommends the friends of peace throughout the world, and especially in France, America, and England, immediately to consider and adopt such measures as they may conceive to be best adapted, under their varied circumstances, for *the general diffusion of the principles of peace* among all classes of the community, but *especially among the masses of the people*, as being the only effectual mode of producing that amount of public opinion in their favor which will ensure the permanent prevention of war in every civilized country in the world.'

The Press.—'That this Convention recommend to the friends of peace to promote the publication of articles in support of peace principles, in the periodicals of their respective countries, together with cheap tracts, circulars, hand-bills, &c., to be generally diffused among the people, and especially the poorer classes, as extensively as possible; and that they give the most liberal encouragement in their power, to those presses which issue such publications.'

Local Organizations.—'That peace societies be recommended to direct the attention of their agents to the necessity of not only delivering public lectures, but of using their best efforts to effect a regular organization of the whole country into county or other district associations, in the belief that such associations would not only embrace, in many instances, sufficient local talent and zeal to enable them to hold efficient public meetings in their districts without foreign aid, but would secure, through their agency, a more complete and extensive organization, by the establishment in the smaller towns, and even the villages of these respective districts, of branches of the 'parent peace society.'

'That national peace societies be recommended to suggest to district and auxiliary associations, the importance of disseminating the principles of peace through the medium of the local press, by introducing the knowledge of such principles, as far as may be permitted, into all public schools, mechanics' institutions, &c.; and more especially by encouraging the formation of societies or associations among the working classes, from which the great mass of the army and navy is drawn.'

Education of Children.—'That this Convention, deeming it of the greatest importance that the minds of the rising generation should be thoroughly imbued with the principles of peace, and believing that Sabbath day and other schools afford an excellent opportunity for effecting this object, recommends the committee of the Peace Society in London, and all other peace societies, to prepare and issue a suitable address to children on this deeply interested and important subject; and further to circulate amongst this interesting portion of the community, such tracts and books, as may be calculated to interest and instruct the juvenile mind.'

'That this Convention, composed of persons of various nations, for the purpose of deliberating upon the best means, under the Divine blessing, of promoting permanent and univeral peace, considers that military schools and colleges, and similar institutions, established for the purpose of training youth in the knowledge and the use of arms, are contrary to the spirit of Christianity; and that for the noblest faculties with which God has endued his creatures, to be cultivated for the express purpose of rendering men learned in the science, and skilful in the art of war, is at variance with the object for which our Lord Jesus Christ came into the world, and the whole scope of his mission upon earth. They therefore, in the exercise of that charity which desires and would promote the best interests of all men, submit whether it be not an act of inconsistency in Christian parents to send their children to such establishments to be taught the art and science of war, and also in their early youth to place them on board of ships of war, that they may be trained in that discipline and those arts by which these vast engines of human destruction are rendered most efficient for the accomplishment of their direful purpose.'

On a Congress of Nations.—'That, while recommending the plan of Judge JAY, which proposes that nations should enter into treaty stipulations to refer their differences to the arbitration of a friendly power, as a measure the most *immediately* available for the prevention of war, we still regard, as peace societies have from their origin regarded, especially as set forth by the late WILLIAM LADD, Esq., *a Congress of Nations to settle and perfect the code of international law, and a High Court of Nations to interpret and apply that law for the settlement of all national disputes*, as that which should be further kept in view by the friends of peace, and urged upon the governments as one of the best practical modes of settling peacefully and satisfactorily such international disputes.'

On the Manufacture and Sale of Arms.—'That this Convention, assembled for the purpose of deliberating upon the best means, under the Divine blessing, of showing the world the evil and inexpediency of the spirit and practice of war, and to promote permanent and universal peace, are encouraged in their great object by their belief, that he 'who came not to destroy men's lives but to save them,' will work through the instrumentality of his servant for the bringing in of that day,' when the people 'shall beat their swords into ploughshares, and their spears into pruning-hooks.' They would therefore respectfully and affectionally submit to their fellow-Christians of every nation, whether to make the manufacture and sale of arms and amunition for warlike purposes their trade and calling in life, be not inconsistent with their high profession, and whether by adopting such a course they are not doing their part towards impeding the coming of the day when wars shall cease unto the ends of the earth; and whether it does not virtually disqualify them, as faithful men, from contributing towards the establishment among the nations, of 'the kingdom of our Lord Jesus Christ,' the 'Prince of Peace.'

Resistance of Threatened Wars.—'That whenever any symptoms of the approach of war in which the countries here represented in this Convention are likely to be engaged, arise, the committees of the peace societies should call their friends throughout the country to awaken the public attention to the subject, and without waiting for the actual declaration of war, and regardless of all political considerations or suspicions, enter their firm but respectful protest against such threatened war, whatever may be its pretext, or whoever may be its advocates and supporters, in such a manner as may appear to them best calculated to secure the preservation of peace.'

War in the East.—'That the recent wars in China, Affghanistan, and Scinde, are, in the opinion of this Convention, gross violations of all equitable and Christian principles; and directly calculated to prejudice the reception of evangelical truth in those heathen nations, as well as to depreciate the character and influence of the British people throughout the whole civilized world; and that a copy of this resolution be forwarded to the members of the British Government and Parliament.'

Opium Trade with Chiaa.—'That the maintenance of peace with China, by which, under Providence, the blessings of Christianity might gradually be extended to one-third of the population of the globe, is earnestly to be desired; but it is the deliberate opinion of this Convention, that the contraband traffic in opium, carried on by British subjects, being a source of extreme irritation to the government and people of that empire, threatens again to renew the horror which characterized the recent war; and that it is the bounden duty of the delegates, individually and collectively, to exert themselves for the suppression of this great evil.'

Here is only a part of the results to which the Convention came; but those who are desirous of seeing a full account of its proceedings, and the series of important documents laid before it, may find them in a volume expected in a few days from London, at the Depository of the American Peace Society, 13 Tremont Row, Boston.

G. C. B.

Sept. 19, 1843.

A TRUE STORY.

IT was one of the first days of spring, when a lady who had been watching by the sick bed of her mother for some weeks went out to take a little exercise, and enjoy the fresh air. She hoped that she might hear a bird sing, or see some little wild flower, which would speak to her of future hope, for her heart was heavy with anxiety and sorrow.

After walking some distance, she came to a ropewalk. She was familiar with the place, and being fond of the smell of tar, she entered. At one end of the building, she saw a little boy turning a very large wheel: she thought it was too laborious work for such a child, and as she came near him she spoke to him.

'Who sent you to this place?' she asked him.

'Nobody, I came of myself.'

'Does your father know you are here?'

'I have no father.'

'Are you paid for your labor?'

'Yes, I get ninepence a day.'

'What do you do with your money?'

'I give it all to my mother.'

'Do you like this work?'

'Well enough; but if I did not, I should do it, that I might get money for my mother.'

'How long do you work in the day?'

'From nine till twelve in the morning, and from two till five in the afternoon.'

'How old are you?'

'Almost nine.'

'Are you never tired of turning this great wheel?'

'Yes, sometimes.'

'And what do you do then?'

'I take the other hand.'

The lady gave him a piece of money. 'Is this for my mother?' said he, looking pleased.

'No it is for yourself,' she replied.

'Thank you ma'am,' the boy said, and the lady bade him farewell. She went home strengthened in her devotion to duty, and instructed in true practical christian philosophy, by the words and example of a little child, and she said to herself, the next time that duty seems too hard for me, I will, like this little boy, not complain, but 'take the other hand.'—*Child's Friend.*

THE TRULY GREAT MAN.

I know a great man who is kind and gentle as a child, and yet full of courage, who never speaks a cross word, who is always happy, and thinking of what he can do to make others so; who feels that the world is full of beauty, who knows about every little flower and of the story it has to tell of how beautifully God has fitted it to grow in the place where it may be found; who can tell you about the birds, how every one is so made that he may always get the food he likes best, and always live where it is pleasantest to him. When he walks out, he feels that he is in a beautiful garden which God himself has planted and he remembers all the time that he is the child of God, so he loves to listen to the wind and to hear the insects, and to watch the clouds, and he feels happy to know that they and he himself are from the hand of God. But this great man was once a little boy; he had his study hours and his play hours, he had his thoughtless hours and his thoughtful ones, and I heard that once in his thoughtless hours while he was walking, he took up a stone to throw at a toad he saw in his path; but just as he raised his arm to do so, there seemed to be something which prevented him from doing it; he had no companion by him, so nothing touched him, and no one spoke to him, yet he felt that he must not throw the stone. He became thoughtful, went straight home to his mother and told her of it. 'What was it mother,' said he, 'that made me drop that stone?' 'It was,' said his mother, 'what is called conscience, but I call it the voice of God, and my dear boy be sure that you always listen to this voice and it will keep you from doing wrong.' The boy did so, he obeyed his mother in this, and the voice of God in all things, and so he grew up to be a great and good man, feeling always happy in the thought that God had called him at that time to come to Him as his best friend.—*Ibid.*

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

FOR HOME AND SCHOOL.—Poetry for Home and School, selected by the author of the 'Theory of Teaching, Perennial Flowers,' &c. For sale by WM. CROSBY & CO, 118 Washington st. a19

BLAIR'S SERMONS—London edition, Professor of Rhetoric and Belles Lettres in the University of Edinburgh, 5 vols, 8mo, London—for sale low by W. CROSBY & CO, 118 Washington st. a12

MONTHLY MISCELLANY for September, edited by Rev. E. S. Gannett. Contents:
The Poetry of Manufactures.
Questions and Hints.
Saint Bernhard and John Wesley.
The Importance of Religion—a Sermon.
The Goodness of God.
The Trinity not a doctrine of Scripture.
A Sabbath morning at Pascagoula.
The Christian life not an easy life.
Notices of the late Rev. Dr Greenwood.
Notices of Books, Intelligence, &c.
This day published by W. CROSBY & CO, 118 Washington st. s9

POETRY FOR HOME AND SCHOOL.—Selected by the author of 'Theory of Teaching,' and 'Edward's First Lessons in Grammar.'

The judgment and good taste shown in this compilation, are as remarkable as the talent so manifest in the author's previous original publications. It will be found, we think, to answer entirely the end proposed. A selection could hardly be made that should address itself more winningly to the heart, the fancy, and the religious sentiments of the young reader.—Christian Examiner.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years.—Portsmouth Journal.

We commend this selection of poems to the favorable consideration of the public. * * * We have found in it several gems of thought and expression which are not readily to be come at in any other collection.—Boston Courier.

The compiler has some very just views on the importance of imagination and taste in a complete education.—Portland Christian Mirror.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—Boston Daily Advertiser.

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They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

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Boston, Feb. 3, 1843.

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) a1

DR. FROTHINGHAM'S Sermon on Dr. Greenwood—a Sermon preached in King's Chapel, Aug. 6, 1843, the Sunday after the death of Dr. Greenwood; by Rev. N. L. Frothingham, D. D. Published by W. CROSBY & CO, 118 Washington st. a26

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